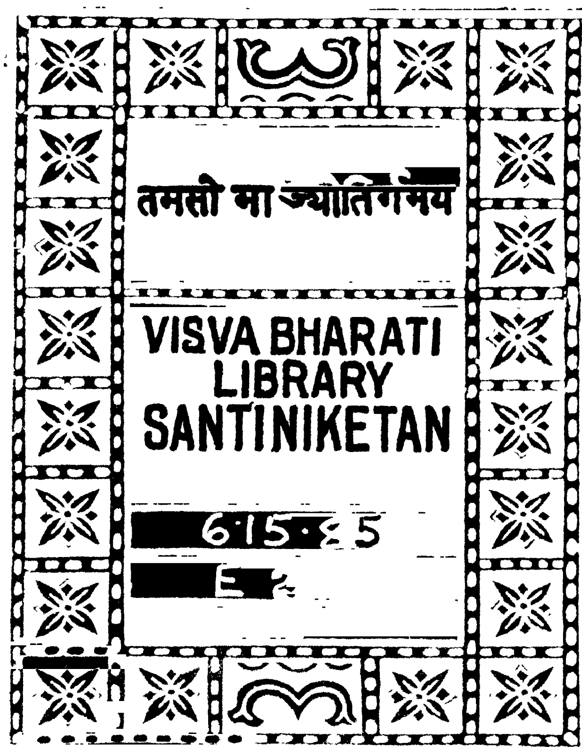

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HOW TO ACQUIRE AND STRENGTHEN WILL-POWER

A NEW FORM OF SELF-HELP

HOW TO ACQUIRE AND STRENGTHEN

WILL-POWER

MODERN PSYCHO-THERAPY

A SPECIFIC REMEDY FOR NEURASTHENIA AND NERVOUS DISEASES

A RATIONAL COURSE OF TRAINING OF VOLITION AND DEVELOPMENT OF ENERGY AFTER THE METHODS OF

THE NANCY SCHOOL:

(AS REPRESENTED BY
DRS. RIBOT, LIÉBEAULT, LIÉGEOIS, BERNHEIM,
DE LAGRAVE, PAUL-EMILE LÉVY,
AND OTHER EMINENT PHYSICIANS.)

BY

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1902

CONTENTS



FORMULÆ OF SUGGESTION (*continued*):—

PREFACE

NERVOUS ailments which, heretofore, have defied all the powers of medical science, have at last found their master in Suggestion. Indeed, there is scarcely a nerve-specialist to-day but is satisfied of the wonderful efficacy of Suggestion in the treatment of maladies of this class. The renowned medical body known as the Nancy School deserve the greatest credit for this new acquisition which they have made for the benefit of medical science. They have thus created a unique system of therapeutics, the sphere of influence of which appears at the present day to be unbounded. Above all others, Drs. Liébeault and Lévy are deserving of praise, for, by placing Conscious Suggestion (in a State of Wakefulness) upon a scientific basis and successfully applying it to practical purposes, they have obviated all the defects and disadvantages inherent in Suggestion in a state of hypnosis, while at the same time they have paved the way to the discovery of a course of self-treatment, the value of which it is impossible to overrate. Every sufferer from nervous debility may now become his own physician; his fate lies in his own hands.

To be sure, these latest achievements of Science are well-known and appreciated in professional circles, but as regards the general public—the host of sufferers most deeply concerned in these discoveries—they have had, as yet, practically no knowledge of them. It is the purpose of this Treatise to supply this deficiency, by giving its readers some practical hints as to Self-treatment by Self-Suggestion; the language used being as lucid and as free from technicalities as possible, so as to enable any one clearly to understand the new method of treatment, and to apply it to himself with the assurance of success. It is the author's earnest hope that thousands of readers may be indebted to this book for enduring relief from their present afflictions.

THE AUTHOR.

PART I

The Theory of Suggestion

CHAPTER I

CONSCIOUS SUGGESTION

IT rests with the reader to peruse this first or theoretical part or not, as he may think fit. If (being an invalid) all he desires is to get well, no matter how, he had better turn to the second or practical part at once. If, on the contrary, he wishes to know and understand the wonderful and interesting theory of Suggestive Therapy, he must give his earnest attention to the first part. In addition to which a thorough grasp of the theory of the subject will add to the efficacy of Suggestion in practice.

The form of Suggestion here considered, viz., Suggestion in a wakeful or non-comatose—as distinguished from the hypnotic—state, is not, in itself, unknown. The miraculous cures of remote antiquity, the cures by conjuration, the sympathy cure, the magnetic cure, nay, the very effects of homœopathy, are all, more or less, traceable to Suggestion. When Christ said to the man sick of the palsy, "Arise and walk," He was, though perhaps unconsciously, practising what is now described as Suggestive Therapy.

Suggestion in Wakefulness, or Conscious Suggestion, is

new only in so far as its causes have been ascertained and accounted for by recent scientific and experimental demonstration, and, like Hypnotism (*i.e.*, Suggestion in sleep or in a sleep-like state), was first presented in definite shape and reduced to a perfect scientific system by the Nancy School, founded by eminent physicians such as Ribot, Liébeault, De Lagrave, Liégeois, Lévy, Bernheim, and others. Credit for thus placing Conscious Suggestion upon a scientific basis is mainly due to Dr. Paul Emile Lévy, of Nancy, who has thereby provided a method of health-restoration of vast and far-reaching importance, which, while it is destined to free mankind from an infinite amount of suffering and pain, is, nevertheless, uncommonly clear and simple in its first principles.

Not only to the sick, indeed, but to the healthy will this method of Suggestion prove an invaluable boon, its scope of applicability extending far beyond the walls of the sick-room. The sufferer who, upon reading these pages, adopts it, primarily, for the purpose of regaining health will almost certainly adhere to it during the remainder of his life as a means of further controlling, directing, and strengthening his moral and mental faculties.

It is the object of this treatise, then, to investigate, separately, that department of the Nancy School which deals with Suggestion in Wakefulness, or Conscious Suggestion, and of which Auto-Suggestion or Self-Suggestion is the most important form. Its chief exponent is, as already stated, Dr. Lévy, who, in his remarkably clever book entitled " L'Education Rationelle de la Volonté, son emploi théra-

peutique," has described the method at length. Hypnotism may possess merits of its own, but its mode of operation is somewhat complicated; besides, all subjects will not respond to hypnotic suggestion, and, strange to say, this applies, in particular, to neurotic subjects, a circumstance which materially detracts from its therapeutic value; whereas any one may successfully practise Conscious Suggestion on himself.

Much as I value and respect Dr. Lévy's views and arguments, I must say that in many important particulars he appears to me to have been no more than a successful guesser. Owing to his gift of keen observation, his pre-eminently practical point of view, and what one is almost tempted to call his power of divination, he has conjectured certain effects which, no doubt, are physiologically correct, but which he has made no attempt to account for. It is particularly to the physiological causes of these effects, however, that I attach very great importance, for it is the knowledge of these causes that will enable a patient to form that accurate idea of the essence of Auto-Suggestion which he requires for its effective application to himself. I will therefore, in the first place, endeavour to supplement and prop up Dr. Lévy's theories by a physiological substructure.

Dr. Lévy holds firmly to the principle that *Neuropathy* is synonymous with *Psychopathy*.[1] The nerves and muscles of even the most pitiable of sufferers from neurasthenia may

[1] Lévy says: "Quant à la neurasthenie l'obstacle ne réside ni dans la moëlle ou dans le nerfs qui sont sains, ni dans les muscles qui possèdent leur contractilité normale mais dans le cerveau qui a perdu sa fonction régulatrice."

be perfectly healthy. It is the centre of the nervous system —the brain—which is diseased, and if we possess a means of influencing the brain, controlling the "soul," or spirit, we are clearly in a position to remedy those disorders of the brain to the existence of which neurasthenia must be ascribed. Now, Suggestion is the means of thus influencing the spirit especially within the sphere of volition.

For the terms *hetero-suggestion*, *auto-suggestion*, and *suggestion à distance*, used by Lévy, we will substitute Extraneous Suggestion, Self-Suggestion, and Anticipatory or Pre-Suggestion respectively.

CHAPTER II

GENERAL MECHANISM OF SUGGESTION

To convey an idea of the mechanical operation of a suggestion, we may take a homely simile. We will imagine a system of telephone wires controlled from a central station where electrical connections are made, broken, or reversed, as required. The wires over which the verbal messages are transmitted and received are not unlike our nerves, while the Central Exchange, in which the connections are switched on and off, may be compared to the centre of our cerebro-spinal nervous system, viz., the brain and spinal cord, to which the sympathetic system is connected.

But whereas the wires of the telephone system are all alike and may be used indiscriminately either for sending or receiving messages, our nerves belong to either of two principal classes—the *sensory* nerves or the *motor* nerves. The first conduct all external and internal impressions to the brain ; the latter transmit all the impulses of will originating in the brain to the motor centres controlling our muscles and responsible for every one of our actions or gestures.

According to Lévy (and no doubt many brain-specialists besides) in a case of neurasthenia these "conducting wires"

of our system are all in order, the "central station" alone being disordered. The messages are received and transmitted correctly, but the switches are badly managed, the attendants are lazy, inattentive, confused, over-fatigued, or bad tempered. The person using the telephone is continually being connected to wrong numbers, and the conversation which was carefully prepared beforehand and correctly given at one end of the line cannot reach the other end, carry out its intended mission, be delivered to the proper addressee, or produce the desired effects.

Now we will at once go a step further, so as to obtain a correct and comprehensive view of the whole situation. We will assume that I, the Suggestor, am about (figuratively speaking) to use the telephone (" Self-Suggestion "). I find I have been connected to the wrong number. I ring again immediately and say, "You have made a mistake in the connection; please connect me with number so-and-so." I then discover that the connection is inaccurate again. The first Suggestion evidently was ineffectual. I venture upon another, and call out, "You have again given me the wrong number, miss. I must really beg of you to be careful this time. Be sure to put me on to number so-and-so." A wrong number once more! I now lose all patience. "What the d——l is the matter? This is the third time I have been connected with the wrong number. Did I not ask you clearly and distinctly for number so-and-so?" This third, more emphatic suggestion, at last has the desired effect. I obtain the desired connection and my communication arrives at its proper destination.

But supposing that I am too feeble and nerveless to enforce compliance with my wishes at the Central Exchange: in that case I may hand over the receiver to another person who knows with whom I wish to converse, and who is able to supply my place in conveying the Suggestion to the telephone girl, and to obtain the proper connection: the result will then be attained by Extraneous Suggestion.

This illustration, trivial though it be, has the merit of simplicity, and will no doubt make my meaning quite clear. It only now remains for us to apply it to the functions of our brain.

We find that there is in our central (or cerebro-spinal) nervous system, nerve matter of two kinds, unlike in appearance: the grey matter and the white matter. The first consists of cells and complexes of cells, in which, in all probability, all external and internal impressions, or what are termed "incitations," are received and fixed for further use, as material for the memory to draw upon. If the soul and spirit have a real physical foundation—and all scientific discoveries and physiological and psychological facts compel this conclusion—such foundation can only be looked for in these cells, constituting the grey matter of the central nervous system. In these cells alone can the soul and spirit display their activity. The white matter, on the contrary, serves to form the conducting cords of nerve-fibre which run between the cell complexes in every conceivable direction, and carry the sensations to and from the cells; for no cell can have any effect upon another save by means of what are properly called "nerve-incitations." The same category of conducting nerve-fibres com-

prises the nerves proper which are connected, partly, with the periphery of the body (as peripheral nerves), and partly with the several organs of the body, and conduct the external and internal incitations to and from the central nervous system.

In further applying our illustration to the present case, we need only compare the grey brain-matter, or, in other words, the cell complexes, with a Central Telephone Exchange, and the white brain-matter, together with the nerves conducting incitations to and from the brain, with the wires; the masses of white nerve-fibres in the brain corresponding to the network of wires inside the Exchange, and the nerves themselves corresponding to the outward wires of the telephone system. However, the operations and changes taking place in the brain are of so infinitely complicated a nature that we would soon find ourselves among the breakers were we to proceed further with the application of our homely example. It was, of course, merely intended as a guide to assist us to form at least a general notion of the complicated workings of the brain. In the brain we have to deal with hundreds, nay, thousands of centres (or "Exchanges"), with their systems of conductors, running side by side or one above the other, which partly perform their functions singly and partly join, or communicate with, each other. For our own purposes, in order to find our way about in this maze, we will for the present confine ourselves to the consideration of that portion of the brain mechanism which serves as a foundation for the will-impulses proper.

First of all we must try to become inured to the idea

that Will is not in any sense a *single thing*, an indivisible whole, or a metaphysical entity, but is the outcome or sum-total of an infinitely large number of will-impulses, or "volitions" (*wollungen*, as J. Turkheim expresses it), which for the most part are of a quite specific, distinctly recognisable nature, and clearly distinguishable from each other. (Reverting once again to our "telephone" illustration, we might say that the connections in the Telephone Exchange are made not by one, but by a great number of attendants.) This view is based upon the indisputable facts with which modern psychology supplies us. Lévy himself fully shares this opinion; indeed, he founds his entire system upon it.

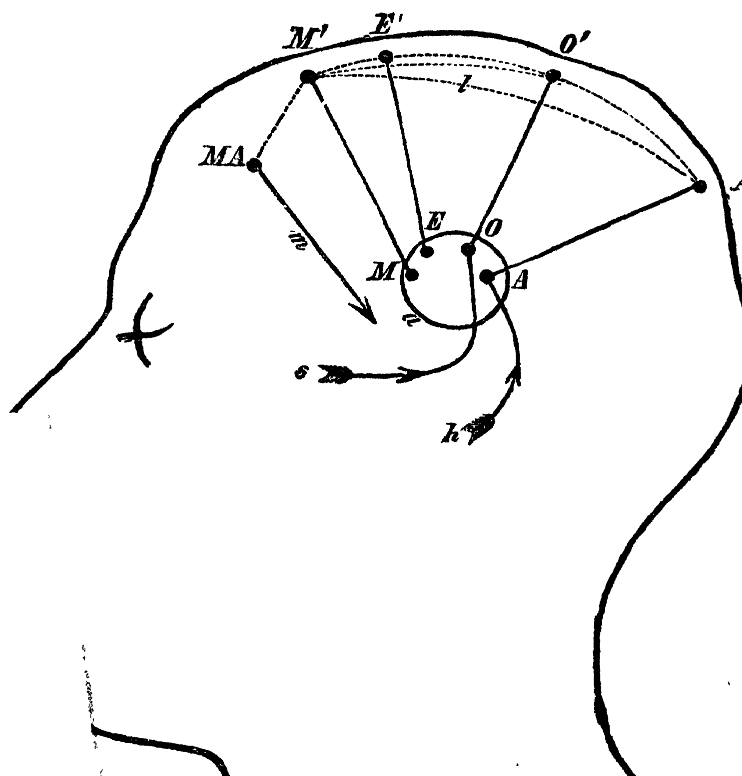
Of course, if we raise that greatest of all questions, "What is Will?" or, "What are the impulses of the Will?" we touch upon the prime cause of all things, viz., the nature of substance and the great unsolvable problems of life. Generally, we are here face to face with mere conjectures, which in the end must become lost among a wilderness of purely philosophical speculations.

If we examine closely the nature of our acts of volition, as manifested in our inmost self, we will find them all, in the last resort, traceable to perfectly well defined impelling forces (*Triebe*), which induce all our actions. We can safely say that impulses of the will are the forces which impel us to act. Hunger, *e.g.*, is such an impelling force or impetus, which causes us to act in a pre-determined manner. We may set down at once this initial impetus of hunger as the determinative cause of our action, unaffected by any appeal to a specific *act* of volition; in other words, no act

of the will need intervene as an intermediate link between the craving for food and its gratification. The impetus or "instinct" of hunger is an amply sufficient motive for our actions.

Having thus disposed of the idea of *Will* being a single entity, and substituted the notion of a multiplicity of will-impulses or impelling forces in its stead, we are entitled to assume the existence of a corresponding organisation of the brain, which furnishes, so to speak, a physical foundation for the display and operation of such impelling forces. Although, as yet, we know nothing positive on this subject, and have only scanty physiological facts—collected by dint of diligent observation—to rely upon, in arguing by analogy, nevertheless, we have at our disposal a number of theories that can be of great service to us. I have great faith in the theory of the philosopher, J. G. Vogt, which I will endeavour to explain with the assistance of the accompanying diagram, Fig. 1.

In Professor Vogt's opinion, the seat of consciousness is not in the cortex of the cerebrum, as many physiologists assume, but in the central grey mass of the brain, in which the sensory (*i.e.*, the optic, auditory, and like) nerves probably find their first station. Its location, according to this theory, is indicated by the circle *a* in our sketch. Here the sensory incitations enter our seat of consciousness from the exterior (and also from the interior); become the products of the impressions received, such as colours, sounds, odours, sensations of contact, &c.; and are transformed into intuitive images or percepts. Here, then, we form our first and immediate perception of the outside world, in which the entire part of our body lying outside the sphere *a* must also be included.


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Let me at once point out here that the term "attention" can only be connected with this seat of consciousness. Attention plays an important rôle in Suggestion. only that which becomes part of our consciousness is accessible to it; and, *vice versâ*, we can only become attentive to that of which we are conscious. In fact upon closer examination the two things will prove to be, for all practical purposes, identical.

Our real self or *Ego* (*i.e.*, our subjective world) is solely located here (at *a*). In other words, it is merely the expression of all the images arising in our consciousness. These images are not all *intuitive* or *visual* images, however, or images conveyed to us through external impressions only; they also include *mental* images which we conceive in the following manner.

The nervous incitations, reaching the space enclosed in the circle *a*, from outside, and thereby producing visual or intuitive images, do not disappear upon accomplishing this, *but are transferred to the cortex of the brain, where they are stored up as memory material*, very probably in specific cells or complexes of cells. Hence every image which meets our vision, every impression which we receive, may be fixed in our memory.

Let an incitation, such as is designated by the arrow *s*, Fig. 1, proceed from the eye, for example; let it represent an object *seen*, and be brought within the sphere of consciousness *a*. There will accordingly form within this sphere, a visual image, or optical *percept*. ... is that of a *rose*. Now, whilst the rose is be... connected therewith will travel, fro...

in the cell O', they now impress and fix the image of the rose upon the memory. The course of optical incitation, therefore, runs within a circumscribed and isolated system of its own; the incitations of this particular class possess their own telephonic connection, as it were. But the image of the rose, left on the memory, may be summoned forth from the cell O' at any time, and it may be conducted back again over the same connecting line by which it had travelled before, but in the opposite direction, viz., from O' to O, instead of from O to O'; this being accomplished by those incitations which happen to affect O' at the time, and to which we will revert presently.

As soon as these incitations arrive at O, that is to say within the sphere of consciousness, the memory impression again appears in full consciousness, and this last impression is an imaginative impression. The intuitive image (visual, auditory, &c.) always corresponds with some external stimuli which are transmitted from *s* direct, while the mental image responds to the stimuli brought back from the memory sphere O' to O. Only within the sphere *a* do all stimuli become converted into products of consciousness; outside this sphere, they can only be regarded as mechanical stimuli.

The same rule exactly applies to all the other senses. Let, for example, the arrow *h* represent an auditory stimulus proceeding from the ear. The auditory stimulus will in this case produce a corresponding auditory image—say the sound of the word "*rose*"—in the specific centre A of the sphere of consciousness *a*. When the *word* "rose" has been *perceived*, by intuition, it is transmitted from A to the cortex of the brain, and fixed on the memory at A'. Here it may, at any

time, be recalled; and it may be, from here, reconducted to A, and reproduced as a mental image. The auditory stimuli also move within a separate system of their own: are in the position of the owner of a private telephone connection.

Now we come to an important—nay, the most important—point. These different systems may be placed in inter-communication with each other, and it is from this fact that arises the immeasurable wealth of our world of thought; for our world of thought operates, as close observation teaches us, solely with *mental* images. By means of special systems of connection, which cause the centres of memory to inter-communicate with one another in all directions, the images impressed on the memory—no matter by which sense they were first produced—may be summoned to the seat of consciousness in any desired order of succession or alternation. All this, however, is accomplished strictly in accordance with fixed laws, and it is the very immutability of these laws which renders us capable of logical reasoning.

How the avenues of communication between the memory cells are formed we know not. At all events, the experience of our intellectual and psychical life fully warrants the conclusion *that when two or more external impressions are fixed on our memory simultaneously* avenues of communication are at the same time opened between the *memory cells so impressed.* The white brain matter (forming the conducting nerve fibres) evidently accommodates itself to cells, which are excited contemporaneously. This fact is of the most far-reaching importance, and it is necessary that we should clearly realise the mechanism with which we have to deal here: we mean

the mechanism which accounts for the formation of a nerve fibre connection O′ and A′, *i.e.*, the two memory cells in the cortex of the brain, as indicated by the dotted lines in the illustration.

The better to approach our problem, we will suppose that we have before us a child just learning to talk. I show it a rose; and I do so again and again, as many times as is necessary to impress the image of the rose upon the child's memory, that is at O′. Now if I wish to teach the child to say the *word* "rose," I must hold the rose before it, and at the same time repeat this word, until the name of the flower becomes fixed in the child's memory, together with its image.

Before I proceed further, I would make a practical application of the "telephone" illustration I have used previously to the present case: *s* and *h* are the transmitting wires leading to the Central Exchange from outside; the cortex of the brain, in which are situated the two memory cells O′ and A′, is the Central Exchange, in which the telephonic connections are made. It will be understood that the conducting nerve-fibre, proceeding from the sphere of consciousness *a* (whether from the point O or from the point A thereof) also must be numbered among those outer telephone wires. The real terminus of the stimuli of light is O′; that of the stimuli of sound is A′. In proceeding to teach the child the word "rose," I simply call upon the Central Exchange of the system to connect me with O′ (being the optical image of the rose), and the attendant forthwith makes the desired connection between A′ and O′. It will, however, be under-

stood that in referring to an "attendant," I am simply using a figure of speech, the attendant being non-existent in our brain, unless we can (as one would almost be inclined to do) identify it with the Will. As before stated, we do not know how the connection between A′ and O′ is formed: we may, however, safely assume that its formation is simply the result of some chemico-physical change of matter.

The second, and no less important point is, that the said connection is formed quite *automatically*. I hold the rose before the child's eyes, the *light* stimuli penetrate the eye and, by an entirely automatic process, reach the brain cell O′. In the same way I speak the word "rose" into the child's ear and the *sound* stimuli automatically reach its brain cell A′. By another automatic process there forms a line of communication between the two cells as a result of their simultaneous excitation or *innervation*. Such connection will become all the better and more permanent, the longer I shall allow the two external stimuli to influence the child; or again, the readier the white brain-substance lends itself to the task of forming such a connecting line. This entire, perfectly automatic process explains the mechanical part of the process of learning, or acquiring knowledge. The adaptability of the white brain substance as a medium of transmission makes it possible for a human being to learn anything he likes, because it enables him to connect or associate with each other the impressions received by all or any of his senses.

An important distinction, however, must here be borne in mind. At the Central Station of a telephone system, the attendant's duty is to make the connection before a conversa-

tion begins and to break such connection when the conversation terminates. At the "Central Station" of the brain, on the contrary, the connection between A′ and O′ is *not* broken, but subsists, so that the two memory cells A′ and O′ remain in communication for all time. The consequence of this is most important. As often as I let the child see a rose, or hold one before it, and as often as the resulting light stimuli reach O′, they immediately pass on (as purely mechanical stimuli), along the existing line of communication, to A′, when they innervate this cell, so that the *word* "rose" instantly arises in the child's consciousness. Thus, through and with the image of the rose, the *word* "rose" is evoked contemporaneously and in a perfectly automatic manner, *without the necessity of actually uttering it before the child.* But whenever I do speak the word "rose" in the child's presence and thereby send the corresponding auditory stimuli to A′, these, too, will at once pass along the line of communication leading to O′, and innervate this cell, so that now there will arise in the child's consciousness the *image* of the rose. Here, again, then, the *word* "rose" will serve to evoke the *image* of the rose at the same time and likewise in a perfectly automatic manner, *without the necessity of actually showing the flower to the child.*

Thus each external impression is equivalent to a "ringing up" or "calling up" of the Central Exchange of a telephone connection, and upon every call there follows a reply in the form of an excitation of a given brain cell, all in accordance with certain firmly established laws. Isolated impressions in our psychical or mental life simply do not exist; they all, without exception. must intercommunicate. This obedience

to fixed natural laws is evidenced by the fact that the several lines of connection are used, not in a haphazard manner, but in accordance with the dictates of every individual's early training and schooling, his general education, his studies, pursuits, and experience.

Every external stimulus, whether of light, sound, touch, smell, or taste, as well as every stimulus proceeding from the internal organs, such as hunger, thirst, pain, &c., on reaching the cortex of the brain, "calls up" the telephone exchange, so to speak, and, as the connections are already made, immediately receives an adequate answer. And in evoking this answer we must, whether we will or not, suppress all that is personal or intellectual, the whole proceeding being strictly automatic from beginning to end.

We will now go a step further and make an immediate practical application of the above to our theme; and, in doing so, we will, at the outset, state one important proposition which must be constantly borne in mind. As in a system of telephone wires, the nerves proceeding from the organs of the several senses, and those starting from the internal organs, run on lines which are, comparatively speaking, free, and do not interfere with each other. But upon meeting at their common centre, *i.e.*, the cerebro-spinal nervous system, which we have compared to a telephone exchange, they suddenly collect and intertwine in such numbers as to form an apparently undissolvable knot. We know the amazement with which an outsider, finding himself at the main station of a telephone system for the first time, beholds the maze of converging wires and innumerable switches which are there centralised. It is

exactly the same with the Central Exchange of the brain—especially the cortex—where all connections are made: we are confronted, indeed, with a bewildering network of nerve-fibres in the white brain-matter; but as to its internal structure, of which we know or understand nothing, and in all probability never will, we can only come to one conclusion (an important one), namely, that in comparison to the nerves leading *to* the brain (and the same is true of the motor nerves leading *from* the brain), the connecting lines which meet *in* the brain are subjected to an infinitely greater strain, and are, in fact, very much *over*-strained; just as in a system of telephone wires the individual subscribers hold conversations through their instruments with perfect ease, while the poor, hunted attendants at the Telephone Exchange hardly know which way to turn to meet all the demands rushing in upon them.

So, in the case of the neurasthenic, we may say that the attendants of *his* Telephone Exchange are over-worked, over-excited, over-fatigued; they are no longer able properly to attend to their switches. Neurasthenia is the outcome of an over-irritation of the cerebral system of nerve connections, and nothing else. The nerves of the neurasthenic may, in themselves, be quite healthy and perfectly capable of discharging their ordinary functions.

To this remark I may perhaps not inappropriately append an illustration of Suggestion in its most simple form, and this will afford me an opportunity of describing the mechanism of Suggestion and showing the perfectly automatic manner of its operation.

We will suppose that the child of our foregoing example is nervously hyper-sensitive and over-excited—is, in fact a neurasthenic ; which means, as we understand it, that while the child's nerves may be perfectly healthy and in good working order, the system of nerve-connections with its *brain* happen to be over-irritated. It may be that these cerebral nerve-fibres are, from birth, weak and incapable of doing much work (under some hereditary strain or taint) ; or they may have become over-strained under the influence of an excessively active brain. At all events, every nerve that is thus over-strained becomes inoperative, and no longer conveys to the brain the impressions which it receives. Reverting then to our example of the rose and the child, let us say, the fibre connecting A′ with O′, in the child's brain, is overstrung and fails to do its work. This being so, when I show the child a rose, the resulting stimuli of light will, as before, reach O′ without hindrance, and will innervate this memory cell ; but as the fibre connecting that cell to A′ will not operate or transmit the innervation further beyond O′, the auditory memory cell, A′, also becomes incapable of innervation, and the *word* "rose" no longer arises in the child's consciousness, although, as a result of an antecedent impression, it may have been fixed in that memory cell ; the child has suddenly *forgotten* the audible symbol associated with the image of the rose.

Now, here is my chance of making an immediate application of Suggestion in its simplest form. I simply repeat the word "rose" to the child ; by doing this, I induce the *direct* innervation of the auditory memory cell A′, and, as the memory

cell O′ is also still under the influence of innervation, a new line of connection forms between the two cells; or it may be that the old line, which the one stimulus was powerless to innervate, from O′, has been stirred into activity by the repetition of the name of the flower. Thus I *suggest* to the child's consciousness the word which had escaped its memory. The child's face, which at the sight of the rose showed signs of nervous restlessness, because the name of the thing presented would not occur to its mind, now brightens up under the influence of Suggestion, and assumes a satisfied, happy expression. Why? Because the sensation of a mental deadlock which it had experienced a minute ago is now gone, and the proper connection between image and expression is restored.

It is important fully to realise the distinction between this case and the case taken in the first instance. When I first presented the rose to the child and spoke the word "rose," I was *instructing* the child: that was the origin of the connecting line between A′ and O′; there was no Suggestion there. But when the child's health became impaired and the connecting line between A′ and O′ damaged or wholly destroyed, then I *suggested* the word "rose" to the child—*i.e.*, by the mere utterance of the word I restored the line of intercommunication between A′ and O′, and removed the connecting fibre from under the neurasthenic restraint; all solely by the mechanical operation of Suggestion.

Or the case might be reversed: the child might fail to remember the *image* of the rose (assuming, of course, that it

has no rose before it) upon hearing the *word* "rose." The Suggestion, in this case, would consist in exhibiting the rose itself to the child.

The two lines *s* and *h*, indicated by arrows in Fig. 1, are the two principal lines of Suggestion. Suggestions conveyed through the eye or ear operate most quickly and reliably and are most frequently resorted to in practice.

CHAPTER III

THE MECHANISM OF SUGGESTION IN ITS RELATION TO OUR ACTIONS

FROM the last Chapter the nature of Suggestion in its simplest form may be gathered. We will now take the next step and endeavour to realise the way in which our movements or actions are induced. Here we are at once confronted with far greater difficulties. In the example of the rose we had only to do with two senses or groups of sensations, as represented by the eye and ear. Had we cared, we might have included the senses of smell and touch. The fragrance of the rose and the painful sensation arising from contact with its thorns are fixed in the memory and associated with the *image* and *name* of the flower exactly in the same way as the two latter are associated with each other. Precisely the same process takes place in both cases, save that the conditions of interdependence prevailing among the four senses in categories of sensations are far more complicated than under which the mutual reaction takes place betwe former two alone. Still, however, we are able to tolerably clear notion of what happens. The whole

is more accessible to our understanding for this reason, if for none other, that we have the organs of reception of external sensations, or stimuli, in other words, the organs of the senses, before us, and we can partially follow the nerves (*opticus, acusticus*, &c.), ministering to them, in their course towards the brain ; indeed we are able to ascertain their effect on the cortex of the cerebrum by physiological experiment.

But it is much more difficult to follow the course of that mechanical brain-process which regulates our *movements* and which must obviously submit to fixed laws as strictly as the process which controls our several senses. We all know that every one of our movements has to be acquired, or learnt, and fixed on our memory, ere we can control it by our will. The child learns to walk by a laborious process. Before it can hold a spoon, we have to exercise much patience in placing its fingers around the spoon over and over again. Every person learning a trade, trying to acquire skill in any art, say in the art of playing the piano or any other musical instrument, or in dancing, athletics, fencing, &c., has to repeat the required movements hundreds, nay thousands of times, until he has impressed them deeply on his memory and is able to repeat them at will.

To enable this work of the memory to be carried out, it obviously necessary that certain sensations or stimuli ıld be sent by our muscles to the seat of our consciousness e observe all our movements by introspection) and from ɔ the cortex of the brain, and to the corresponding of memory. The real points of departure, or initial on, of these sensations or stimuli we do not know. I,

therefore, will confine myself to denoting the seat of their manifestation in the sphere of consciousness by the letter M, in contra-distinction to the points O and A, at which the lines *s* and *h*, leading from the peripheral organs of the senses, terminate. From M the muscle-stimuli travel to the memory sphere M′ in the cortex of the brain.[1] Now, here they may be connected with the other images stored in the memory in exactly the same way as we have seen that the stimuli of sight and hearing did in the instance of the rose and the child; assuming that any of the other senses are called into action at the same time. When I dance, the image of my partner, my conversation with her, the image of the ballroom, the music, &c., are impressed upon me, and there arise systems of inter-communication between all these simultaneous impressions.

We must remember that in our above example the word "rose" was fixed in the memory of the child, at A′, only as an acoustic impression; the child was able to understand the word "rose" and to associate it with the image of the rose. But that did not enable it to *pronounce* the word "rose." This requires quite a new and much more complicated process. Before it can articulate the word, the child must first laboriously imitate a series of movements of speech, and to repeat these as often as may be necessary to fix them in its memory at M′. But even this process is still in-

[1] Whether the sensations are transmitted direct or through the spinal cord is immaterial to our purpose; and the same remarks will apply later on to the origin of our movements. Both the brain and spinal cord are here included in the common term of Central Nervous System.

sufficient to enable the child to pronounce the word with ease; and this brings us to the next important stage of our inquiry.

The reception of the sensations, or stimuli, by our consciousness—whether they emanate from the outer world, or from within ourselves—and their fixation in the memory; and, further, the development of systems of connection amongst them; are the processes which constitute the *receptive* phase of our intellectual and psychical life. Its opposite is the *emissive* phase, in which takes place the reaction of our *ego* against these external and internal stimuli and their further utilisation. This reaction manifests itself first of all in our *movements*, which lie at the base of our actions. But then these movements are accomplished, not singly, but in groups. When I move my arm, an entire, pre-determined series of muscles comes into operation; and the same happens when I move my legs, my fingers, &c. We have already seen that these movements of the muscles are caused through certain specific nerves, viz., the *motor* nerves, and, indeed, it has been proved by physiological experiments that these nerves spring from specific centres, from which such groups or series of muscular movements—or better, muscular contractions—are controlled. We are familiar with a few of these centres, but most of them are still unknown to us. We are acquainted with a *centre of speech*, from which the movements of the organs of speech are induced and initiated, and we know that should this centre be injured the patient, though still able to grasp the meaning of all the words he hears, can no longer utter those words himself

(Aphasia). We also know of a *writing centre*. Where this is injured, the patient, whilst able to understand and utter all words, has become incapable of expressing them in writing (Asymbolia).

In Fig. 1 the centre of speech is marked MA, while *m* designates the motor lines (or motor nerves), through which the motions of speech are caused. For the child to be able to speak the word "rose," it is not only necessary that the requisite movements of speech should be fixed in the child's memory sphere M′, as already stated, but M′ must also be connected to MA, *i.e.*, to the motor centre. While, therefore, the child is learning to talk, there must be innervation not at M′ only, but, simultaneously, at MA. If the child is to use the word "rose" readily and intelligently, there must also, of course, exist connecting lines between the optic and auditory memory cells, viz., A′ and O′, as indicated by the dotted lines in the sketch.

Owing to these systems of connection, absolutely all impressions can be made subservient to one another, or to take up, as it were, each other's cue. The child *sees* the rose. It immediately remembers its name, odour, thorns, &c., and is able to say the word "rose." Or it *hears* the word "rose," and is enabled immediately to repeat the word, and, at the same time, to remember the appearance, odour, thorns, &c, of the flower. Now, should any one of these connecting lines be injured, or interrupted, through over-irritation, *the damage may be repaired by Suggestion*, in the reliable manner already illustrated with reference to the connection between A′ and O′.

As an important factor and guide in all our further inquiries, we must always bear in mind this group-wise arrangement of the *motor* points of departure in the form of motor centres. Owing to this arrangement a single innervative stimulus is sufficient to set a whole set of muscles in action for the purpose of carrying out a given movement, as we have seen in the example of the centre of speech. A stimulus proceeding from the memory cell A′ is sufficient to bring about those most complicated contractions of the muscles which are necessary, say, for the pronunciation of the word "rose."

This fact is of fundamental importance, although, in following it up, the limit of our knowledge is very soon reached, and we are left to do the best we can with mere conjecture or reasoning from analogy. In the same way as there are an infinite number of motor centres from which our external movements, *i.e.*, the movements of the body or limbs, are induced, so there are a great number of motor centres which control the actions of our internal organs; as, for example, breathing, the beating of the heart, the circulation of the blood, or the movements of the stomach and bowels. Also the general excitations of certain organs, or of the whole body, commonly designated as "feelings," such as hunger, thirst, sensation of cold or heat, weariness, weakness, &c., should be under the control of specific centres, although we have no idea of their nature or structure. The fact is, that we remember having experienced those well-defined feelings; hence they evidently must be fixed in our memory, from which, like all the other impressions we receive, they may be called up, whenever

required for use in the evolution of our intellectual and psychical life.

The centres perform, so to speak, *collective* functions, for we have here to do not merely with simple changes, but with extremely complicated processes. At the same time it is undoubtedly true, and should not be lost sight of, that besides these *motor* centres there are *arresting* or *retarding* centres, which assert themselves in a vast number of functions, and work in opposition to the motor centres. But as to these, we are as yet completely in the dark. The conclusion, however, to which all these observations seem to point, and which—to us—is of the deepest interest and of the greatest weight, is that there evidently are still higher functions which are controlled by such centres, such as sleep, for example. During sleep there admittedly go forward certain complicated organic processes. One fact, so far ascertained beyond doubt, is that, during sleep, the circulation of the blood through the brain is considerably reduced. To induce sleep, it may be taken for granted that certain arresting centres come into operation in order to effect this diminished circulation of the blood. In sleep, our eyelids close: this, too, cannot but be ascribed to the action of some special *motor* centres. Our breathing, again, is similarly influenced. Is it not probable that all these events are controlled from one common centre, towards which run all the nerve-threads which come into play in inducing sleep? And cannot this centre be actuated by one innervation only, effected through the simple medium of Suggestion?

From sleep we may ascend to still higher physico-psychical

functions, and eventually attain the highest states of which Mind and Soul are susceptible. First of all, then, affections such as love, joy, hate, anger, rage, fear, &c., must, according to all the results of our long experience, be controlled from specific centres. A stimulus acting upon one such centre suffices to call forth a whole host of effects. Let us say, I find myself in the presence of a person who, for the time being, is perfectly calm and collected, and in an amiable mood, and I happen to mention the name of his deadly enemy. That man is instantly transformed: his countenance darkens; he frowns; his eyebrows are knit; the veins of his forehead swell; his face is congested; his lips compressed; he clenches his fist; he stamps his foot on the floor, &c. All this as a result of the mere mention of a name—of one single acoustic sensation! Surely this is an instance where we need look for no other explanation than that all the physico-psychical functions which are involved in the manifestation of hate are controlled from one common centre, and that that centre, complete in itself, may, *by the slightest stimulus*, be innervated in exactly the same way as is an individual cell, A′ or O′, in the case illustrated in Fig. 1. Hence I may claim to have *suggested* to the man the agitated condition above described by means of a single word. Or I might similarly, with one word, suggest calmness to a man in a towering rage.[1] In either

[1] It may be of interest to quote here a few lines from Max Nordau: "Each advancement of humanity is the work of some genius, which performs the same functions in the race as the highest brain centres in the individual. The genius thinks, judges, wills, and acts for mankind; he converts impressions into ideas, he divines the laws of which

case, there can be no doubt but that the process really *is* one of Suggestion, and nothing else; but of Suggestion of a higher order and more complicated nature than that with which we became acquainted in the story of the child and the rose. It stands before us in its all-powerful effects, and strikes us as all the more imposing, as it is accomplished by means so very simple, yet infallible, and works absolutely automatically. The principal thing is to use only the right word, or right stimulus.

Instead of being used only, as first described, to remedy enervated, morbid states of the system of the brain-connections,

phenomena are the expression, he responds to all incitation from without with appropriate movements, and is perpetually enlarging the horizon of the consciousness. Humanity at large does nothing but imitate the genius; it repeats what the genius has done before. Those individuals who are normally constituted, well and evenly developed, do it at once, and almost equal the pattern. We speak of them as talented. Those individuals who fall below the average standard of the contemporaneous types of humanity in one or more respects, only accomplish it later, and after strenuous exertions; their imitation is neither skilful nor faithful. These are the Philistines.

"In what way, now, does the genius produce his effect upon the masses? How can he induce them to think his thoughts after him, to imitate his action? Superficiality is ready with the obvious reply: 'Example! Imitation!'

"With this ready answer we think we have said everything. But in reality it explains nothing; it neither gives us to understand why men, and especially animals, have that instinct to imitate, nor by what means one being induces another to let his brain-centres and muscles work in the same way as those of the former. Here is a man who thinks or does something. Here is another who inwardly thinks the same thoughts, outwardly repeats the same action. I cannot help considering the thought or the action of the one as the cause, the thought or the action of the other as the effect. I see the example and the imitation. But a chasm yawns between them. I cannot see the tie

Suggestion, as described in the last instance, may apply, also, to healthy people, and thereby almost indefinitely extend its range of applicability. Here we have to do not so much with the process of invigorating or revivifying enfeebled connecting nerves, but rather with the innervation or stimulation of the proper centres whether through the old, or through new, lines of nerves, as we shall presently see.

Thus far we have become acquainted with four principal categories of our physico-psychical functions which are to be considered separately, inasmuch as they do not involve any kind of impulse of the will. The centres which induce those

that connects them. I do not know yet how the abyss between the cause and the effect is bridged over. We stand here before a similar difficulty to that confronting cinematics, or the science of moving forces, which, it is true, establishes the fact that there is such a thing as motion, and determines its law with greater or less certainty, but yet has never made the slightest attempt to explain how the motion of one body is communicated to another, how force leaps through the intermediate space not filled with matter, from one atom to another, and operates upon it. The inability of the human intellect to imagine how force or motion, which in itself is not material, but merely a condition of matter, could cross a substanceless space, a vacuum, between atoms, is, in fact, the strongest rational objection against the doctrine of atoms which has governed philosophy since the days of Anaxagoras, and upon which our present science of mechanics and chemistry is founded; it is this inability which necessitated the acceptance of that utterly incomprehensible ether, which is supposed to surround the atoms, and which has induced some of the most profound minds of all ages, and even of the present day, to prefer the theory of the unity and continuity of matter throughout all space to atomical philosophy, as it is called.

"Psychology can overcome this difficulty, I believe, far easier than the science of motion. It can appeal to a phenomenon, only recently observed and studied, which is in itself quite a satisfactory explanation of the fact, proved by experience, that human beings influence each other mentally, that human beings imitate others. *This phenomenon is Suggestion.*"

functions are, so to speak, of a purely physical nature, *i.e.*, they are dominated by mechanical causes. It is not dependent on my will whether a colour be blue or red, a musical note high or low, or whether I feel hungry, cold, or weary. A doubtful intermediate stage might be occupied by those affections only which are the outcome, partly, of purely organic functions, though, in part, they extend back also into our psychical life.

We can classify these four categories as follows:—

1. *Impressions of the Senses:* Colours; sounds; sensations of smell; sensations of taste; sensations of touch; movements.
2. *Organic functions:* The centres which induce breathing, blood circulation, digestion, &c., and all vegetative functions up to, and including, those which attend sleep.
3. *Common "feelings":* The initiating centres of hunger, thirst, the sensations of cold, heat, fatigue, &c.
4. *Affections:* The initiating centres of love, hate, anger, rage, fright, joy, &c.

With regard to all these functions, however, we have to make one important distinction. Most of them, but at all events categories 1, 3, and 4, enter our consciousness, and we can therefore keep them continually under control; in other words, we know what connections they form among themselves, or into what combinations they enter with extraneous impressions. We also, therefore, in all cases know, with more or less certainty, where we are to intervene with Suggestion. But then we find that Suggestion further enables us to stop palpitation of the heart, or to cure indigestion!

How can such an effect of Suggestion be possible, seeing that digestion is a purely vegetative function; one which is not subservient to the will; which passes not at all through the seat of the consciousness; which has nothing whatever to do with the memory; and which, therefore, can have no connection with any other impression which the memory has retained? Yet, in despite of all this, I *can* influence them merely by audible Suggestion.

To explain myself I need only refer to our muscular system, which partly is subordinate to our will, partly not. The muscles which govern the movements of our body are set in motion by acts of our will; the muscles controlling the organs of the several senses are not. Every function of the former is an event that passes through our consciousness and memory; the activity of the latter touches neither memory nor consciousness. As, however, the entire system of muscles undoubtedly works together in unison, there can be little doubt but that all the motor centres also are in a similar state of intercommunication and interdependence, though some of these centres are, and others are not, connected with our seat of consciousness. Those which are not so connected, however, I can obviously reach, if not directly, at all events *indirectly*, by applying Suggestion to a motor centre subjected to my will, that is, to my consciousness, and, through this, reaching such motor centres as are outside the sphere of my consciousness. That this form of Suggestion is more difficult goes without saying, since I cannot in this case follow the course pursued by the suggestive stimulus, and may only ascertain which is the proper formula of Suggestion

by previous experiment. In the example given above I knew exactly which word to use to bring about the manifestations of hate I have described. The functions of the organs, however, become more amenable to Suggestion, according as they cause pain when disturbed, and thereby manifest themselves to the consciousness. According to the nature of the pain, I am able to give my formula of Suggestion the proper direction and thus to render it more effectual. I will discuss this theme at greater length in Part II.

CHAPTER IV

THE ELEMENTAL IMPULSES OF THE WILL (INSTINCTS OR CRAVINGS)

WE are now about to enter upon the proper domain of our theme. We come to consider those functions which are started through the *impulses* of Volition, and which lead to our so-called *free* actions. As already pointed out, Volition is not a *unit*—a single thing complete in itself—but is a combination of a large number of separate and specific impulses, which we may, without hesitation, describe as being simply specific *instincts*. These instincts—and they alone—are immediately determinative of our actions. As the greatest, all-embracing instinct, that of *self-preservation* should be named first, as it decides the majority of our actions, whether the object be protection from external danger, the defeat of enemies, the search for sustenance, the acquisition of wealth, the care of health, or the like; or this elemental impulse, or instinct, might be described (as some prefer to do) as "the Will to Live"; the distinction is merely verbal. Other instincts which have a determinative effect on our actions are: sexual desire, the love of home or country, sociability, the love of freedom, the desire for

travel (a "roving" disposition), the search for wisdom, the thirst for knowledge, &c. (We might perhaps include self-esteem, ambition, pride, vanity, and a few other similar features of character among the "instincts," but as, of course, they are all more or less tinged with the emotional element, they may, perhaps, more appropriately be classified with the "affections.")

All these instincts are of a specific nature: each is clearly distinguishable from the other, and hence each must have its own special area assigned to it. To define these areas or fields of operation of the several instincts is an extremely difficult matter.

J. G. Vogt calls them *Emotive Centres.* They embrace the highest category of manifested sensation which form the foundation of our mental and psychical life. These emotions account for those most intense and energetic reactions which sometimes resist all impressions; they exercise a direct control over the real emissive phase of our ego. Each of these instincts, every one of these emotions, has its own specific centre, which, according to the intensity of the given instinct, may be constituted differently, and therefore may differ from one individual to another. Upon these emotions, and in accordance with their intensity, the character of the individual is ultimately built up, and we all know that *character* forms the essential difference between individuals.

We can conceive the structure of a centre of emotion to be same as that of a motor centre, or of the centre actuating the organs of the senses. It is swayed by its corre- specific instinct, and communicates, through con-

necting nerve-fibres, with all those images and impressions which, from experience, influence, or are influenced by, such instinct. Hence it is connected with the nerves, whether leading to or from the brain, and with both the sensory and motor centres, and thus receives a direct impress of all the complicated phases of our mental and psychical life.

The "emotive centre" corresponding to the instinct of self-preservation, for example, comprises within it the connecting systems of all those images and impressions of the senses which are related to, or associated with, our daily avocations; and it likewise controls all those motor centres which give us the initial impetus for the performance of the work of our calling, or, in other words, initiates the movements necessary to the performance of our task. Indeed, it even takes in certain connecting lines which place it in communication with other centres of emotion, and thus becomes capable of exercising its influence in spheres which are apparently quite foreign to it. Let us take the case of a merchant who has just read a telegram informing him of the unexpected bankruptcy of a man with whom he had been connected in business: he turns pale, or red, with fear and excitement; violently rings for his servant; hurriedly orders him to fetch a cab; flies down the steps; drives as fast as he can to the Stock Exchange; and is out of breath and almost speechless when at last he runs across some acquaintance who can supply him with such details of the disaster as have meantime come to light; details upon which his very existence may depend! The spheres of operation of the centres of emotion are so complicated that it would be in vain for us to attempt

to gain anything like an intelligent insight into them. We have to be content with the knowledge that they operate as *centres*, which, like all other centres, may be innervated or roused into activity by one individual stimulus: the optical stimuli of the letters of the telegraphic message proved sufficient, here, to fan the latent mental and psychical fire of the merchant's self into a veritable volcanic eruption!

We have now to make this, the most important distinction of all. The four categories described on page 35 release, for and in themselves, no active mechanism; any and every action can only receive its initial impulse through an emotive centre. Where there are no emotive centres there can be no actions. The memory cell, in which the image or the name of the rose is fixed, can, by itself, induce no action. If the child is to speak the word "rose," it must have some *motive* for so doing; it must be incited to it through an emotive centre. Some one may engage it in a conversation on roses, or it may see, and wish for, a rose. In no healthy person have I ever been able to discover an action that was not induced by some impulse or desire. When, as I pass in the street, I see one man give another a letter to drop into the letter-box, and when he does so, I *know* that he had some incentive to the action. It may be struggle for existence: he may wish to earn a trifle for the service performed, if his employer be a stranger. Or he may be a person having authority or power over him; in which case he will do his bidding from obedience (or fear). Or again, the two may be friends, and the service may be done for friendship's sake. But, whatever their relationship,

some centre of emotion must have been affected by the request to post the letter, or such request would not be complied with.

If we wish to make a clear and strictly accurate distinction, we must differentiate the instinctive impulses of *cravings* or *desires* from the impulses of *affections*. It is therefore incorrect to say that an angry man acts *from* anger. He acts *in* anger. Anger is a condition, not an impulse. Anger is not a motive, it is only an accompanying symptom of a motive. It can be induced by a specific centre, but it is not, like an emotive centre, the immediate cause or source of an action. When I strike a child I have a motive for doing so; whether I do it in a state of anger or not is quite another question.

As shown in Fig. 1, all cerebral nerve-fibres proceeding from the memory sphere must, therefore, pass through emotion-centres, and only through the agency of these are the motor centres incited to action. The emotions or the impulses (including desires and cravings)—like the sensations of the muscle and common "feelings"—originate *within* our systems. Hence, in our sketch, we place them in the sphere of consciousness, at E; their *seats*, designated by the letter E′, are assumed to be located in the cortex of the cerebrum, and they are represented as being unconnected with any external nerve-lines. All reactions of our intellectual and psychic life, whether we describe them as *functions* or as *actions*, are induced by the emotive centres only, *i.e.*, by the seat of our natural impulses or desires. If, therefore, the child we have instanced is to speak the word "rose," an emotive centre, as at E′, has first to be acted upon,—either

O′ or A′,—and that centre alone can release the speaking mechanism in the centre of speech MA. This fundamental principle we must ever keep in mind as being of vital importance. No suggestion, intended to influence our actions, can have any effect unless directed towards these centres of our elemental emotions.

CHAPTER V

THE DOMINANTS OF OUR ACTIONS

VOLITION being not any *one*, undivided whole, but something that is resolvable into a great number of emotive centres: if we suppose that all these emotive centres are, or may be, active at the same time, we must surely conclude that there is danger of a great number of these emotive centres coming into play simultaneously, and so confusing our actions as to produce a veritable chaos. Now the common idea is to obviate this danger precisely by appealing to the Will, and asserting that the Will alone determines our actions in the last resort, just as a sovereign ruler would do by issuing his commands to his subjects. With such an idea as this, however, we would not get very far. No, the fact is that our actions are regulated and determined by a feature peculiar to our consciousness. The peculiarity resides in the fact that only *one* image, or *one* impression, can pass through our consciousness at any one time. Herbart has crystallised this fact in the phrase, "The Straits of Consciousness." As soldiers can only march through a narrow pass in single file, so our thoughts and impressions may only pass through our con-

sciousness one after another in succession. Only by moving in this regular succession do they avoid becoming wildly, chaotically confused; only in this way is order and logic restored among them, because they are bound to submit each for itself, to the critical eye of consciousness. Exactly the same holds good with regard to the impulses of our will or our instincts, with the only difference that *that which is strongest is paramount.* Where several emotive centres come into conflict with one another—a condition manifested by doubts, or an anxious vacillation of our resolutions—it is always the strongest impulse that will, after all, triumph in this contest, and finally decide our course of action. And in no case can more than one emotive centre be victorious in the end, since man can never perform but one action at a time. I may, at any given moment, advance or recede; stretch out my hand or draw it back; nod assent or shake my head in dissent: never can I do both at the same time. Take a hungry man who is standing under an apple-tree laden with ripe fruit: the emotive centre of self-preservation urges him to action. This emotive centre may be connected with the most widely different centres of the organic functions and affections, and be re-acted upon by these. At sight of the tree, hunger will, at first, prompt the man to help himself to an apple. But suppose the tree is somebody else's property, and the fact that stealing is unlawful occurs to the man's consciousness: he will immediately pause in the act of seizing the apple. The emotive centre of fear or that of honesty will compel a shrinking, retreating movement. The man is in doubt. Hunger and fear struggle within

him. Now arises the weighty question: *What* decides the issue of the struggle? Is it the Will? Not at all. It is the more intense, the more powerful instinct of the two, and nothing else! If the man's hunger is so keen that it deadens and conquers fear, he will take the coveted apple; if fear of punishment is stronger than hunger, he will silence hunger and walk away from the tempting tree.

Now it is at this juncture that Suggestion, with its marvellous effects, intervenes and, by merely mechanically intensifying the stimulus, decides the issue. The initial will-impulse or instinct which is the main determinative factor in each action, I call the controlling instinct or *Dominant.* Had *hunger* prevailed in the above example, hunger would have been the Dominant; had *fear* conquered, fear would have been the Dominant; either of the two would have determined the line of action eventually taken by the starving man.

Let us say both instincts, that of hunger and that of fear, were equally strong to a hair, and exactly balanced. The man, in that case, would have remained standing, undecided, before the tree all this time. Had any one now suggested to him, "Satisfy your hunger," that person would thereby unquestionably have raised the instinct of hunger to the position of Dominant. By this suggestion *hunger* receives the renewed impetus which will cause the man to grasp the fruit. Thus, by means of a simple auditory stimulus—by one spoken word—I am able to exercise a determinative and final influence upon the man's action, nay, to touch the inmost core of his psychic life.

We may, therefore, say that, in reality, *Suggestion is but the*

process of creating DOMINANTS for the *determination of our actions.*

This definition is most significant, as it enables us to universalise Suggestion. We may assert that, after all, everything is, in fact, Suggestion, and that, in many cases, Suggestion would be more accurately described as *Counter-Suggestion.* For is there anything sure, absolutely certain and infallible, in our consciousness? Is there any firm foundation at all at the bottom of our whole existence, of our thoughts and sensations? Does not everything around and within us vacillate? Is not our consciousness filled with a multitude of inspirations and suggestions? When, in the exercise of my paternal authority, I say to my child, "You must eat no sweets," without assigning any reason for the order, is that anything but Suggestion? I take no special measure to enforce my command; I give the child no drug to counteract its desire for sweets; I perform no operation on its brain: I simply speak the words, "You shall not eat sweets"; and by simple words, such as these, I am able to control innumerable actions on the part of my child: they become indelibly fixed in some one or other of its emotive centres *for life!* Simple Suggestion traces a well-defined path which endures for all time—a path which the infant, the boy, the youth, will tread without asking why.

But one day a friend comes and suggests in just as simple words, "Take some of this, it's nice," and behold, the first Suggestion, which had induced a resolve, apparently firm as rock, begins to give way. A second Suggestion, even as firm as the first, has arisen; indeed, this later Suggestion is now

the stronger one of the two, because it kindles the all-powerful centre of desire. The prohibition of long years' standing is conquered at a turn of the hand; the taste of the dainty seems delicious to the boy, and a new counterpoise (a sterner command, corporal punishment, &c.) has to be provided before the spell of enjoyment can be outweighed and the original Suggestion be made again to prevail.

Innumerable are the combinations which are here involved; our senses are bewildered when we seek to unravel the wonderful fabric of our intellectual and psychic life, and yet it is built up strictly in accordance with certain fixed natural laws. We are scarcely allowed to form a conjecture! And what we do know about the workings of this life, of our intellect and soul, is only what we have successfully guessed. We can make use of these discoveries only by arguing from them backwards, and thus forming a notion—if not much more—of the most simple mental and psychial processes that take place. Upon these notions we continue to build and hope thereby to gain an insight into the more complicated changes; but we soon find that we must be satisfied with very little. All these surmises lead to one conclusion, however, namely, that in the simple processes of our mental and psychical life, as well as in those of a higher, or the highest order, Suggestion operates in a purely mechanical way, according to fixed laws, owing to which its action becomes sure and infallible. That which we are accustomed to describe as our Will is entirely in our hands, and we control and mould it as we please.

The physicians of the Nancy School, with their divining

power and keen penetration, have supplied the clue; they have discovered, by intuition, the magic formulæ, which act as an "open, sesame!" and, through their countless experiments and happy combinations, have ascertained the methods whereby the correct Dominants may be most quickly found.

Now, if we are to consider Suggestion, in its special application to sufferers from neurasthenia, *i.e.*, as a form of psycho-therapy, we must first of all clearly understand the points of attack which are open to Suggestion. We must, in fact, go a step further and take into account not only the connecting systems, but also the cell complexes of the several cerebral spheres, which properly form the emotive centres. For these also may become morbidly affected or nervously irritated and fail in their duty; they being as liable to become overburdened as the systems of conductors of the brain.

I will illustrate the distinction by reverting to our previous example of the rose. As I have already shown, the connecting fibres between A′ and O′ may fail to act through nervous over-irritation. Hence the child will not be able to remember the word "rose" when it sees the flower itself; but the moment the connection is restored *it will recollect the word* quite distinctly, such word having been properly fixed in the cell A′.

Or the alternative case may occur: the word may have been imperfectly fixed in the cell, or the cell A′ may through over-irritation, have been injured in the process of fixation. In that case the child will fail to remember the word, or at all events will have retained but a vague or mutilated recollection of it, though the conducting fibre may

be in a perfect condition. The aim of Suggestion must therefore be to rouse the cell A′ to proper action. For either case I have external symbols of identification at my disposal, though, in the first case, the child remembers the word correctly, while in the second the recollection of it is defective, as evinced by its pronunciation.

So, also, in the case of sufferers from neurasthenia, it is possible either that the cerebral connecting systems between the actuating centres have got out of order, or that these centres themselves have become affected, which may become manifest through certain symptoms, attending derangements of this kind, or be discovered through formulæ of Suggestion.

For the sake of simplifying our mode of expression, we will designate all degrees of combined, complicated functions indiscriminately as *actuating centres*, no matter which of the five categories may come into question: whether impression on the senses (including muscular sensations, *i.e.*, motor centres), functions of the organs, common "feelings," affections, or emotive centres. In all these five categories we have to deal with *centres* from which combined functions are set in action through connecting systems of nerves. We may speak, then, of a special actuating centre for walking, for piano-playing, for breathing, for hunger, for hatred, for industry, for love of country, &c., without special reference to the specific nature of these different centres in each individual case.

One important point, however, we must constantly bear in mind, namely, that the *initiative* of our actions invariably springs from the *emotive* centres, and can spring from these

only. It is the emotive centres which are capable of inciting all other actuating centres, they being the bearers of the impulses of volition and instinct.

The word "Emotion," as commonly understood, is, however, in my opinion, apt to lead to misapprehension, and to avoid this I should feel inclined to deviate from Vogt's definition of the term. I would, for the sake of clearer distinction, call the actuating centres, controlled by the will impulses or instincts, *psychical actuating centres.* Many psychologists, and especially the physicians of the Nancy School, in whom we are immediately interested, define Emotions as manifestations of Sensation, coinciding rather with the affections than with the impulses of the will. Liébeault continually dwells on *Emotive Ideas,* and distinguishes them from ideas which are *non*-emotive. The idea, as the expression of an act of Volition, is, in his opinion, the operative end of the line, as it were; but this operative force becomes considerably strengthened where it is combined with an emotion such as joy, fright, anger, &c., that is to say with one of the affections proper. To avoid, therefore, coming nto conflict with the French term *emotion*—which conveys a totally different meaning from what it does in our language —I propose to substitute for it the expression *Psychical Actuating Centres,* and to use this instead of Vogt's *Emotive Centres.*

We might just as well call these centres "Will Centres," were it not for the risk, that this involves, of encroaching upon the principle of Volition in the idealistic sense. As already said, what we have to consider are solely the

instincts—pure, unmixed instincts. They constitute the foundation of the psychical actuating centres, and the same holds good with regard to all I have said previously of the Emotive Centres, in the sense that Vogt ascribes to them. I am also of the opinion that the Nancy physicians do not draw a sufficiently clear distinction between will-impulses or instincts on the one hand, and emotions on the other. Liébeault alone has chanced to find the proper distinction, even though his conception be greatly weakened by the fact that he makes the *Idea* coincide with the *Will*, and assigns an impelling power to the former. This will not do at all; for an enemy, let us say, who threatens my life, arouses in me a reaction of my *instinct* of self-preservation. It is this instinct of self-preservation, first and foremost, that prompts any action or actions I may perform in resisting that enemy; and this rule will prove true in the case of all human beings without exception; whereas combinations of thoughts, or Ideas, which are set in motion by this reaction of the instinct of self-preservation may, under identical circumstances, be quite different in different people. Each individual may conceive ideas of his own, or plan and contrive means or methods peculiar to himself for defeating his enemy. Fully as independent of that reaction of the instinct of self-preservation, and, not less so, of the combination of ideas set in action by it, are the *affections* or *emotions* which *accompany* such reaction of the instinct of self-preservation, and which may also be different in, and peculiar to, each individual. The most diverse degrees of hatred, anger, rage, vindictiveness, &c.,

may, with different individuals, attend the actions directed against an enemy; but, for all that, a reaction of the instinct of self-preservation is at the base of these varied emotions: it is the nucleus, around which thoughts and affections cluster, as it were. *Self-preservation* is what impels a person to act: we cannot say that he acts from hatred, anger, rage, revengefulness, &c.; but we *may* say that he is acting *whilst in a state* of anger, rage, hatred or resentment. By saying that he acts *out of revenge* we raise this revengefulness to the rank of a moving agent—*i.e.*, an *Instinct*—and ought to remove it from the list of Emotions altogether. But so long as the longing for revenge is classified with the Emotions, we must take it that the only absolutely correct way to put it is to say that the individual acts *whilst in a state* or *mood* of *revengefulness.* The affections merely intensify or lend colour to our actions. Sexual desire impels all individuals without exception to the same actions; yet what a diversity of form and tone is imparted to these actions by the emotion of love, manifested, as it is, in so widely different degrees of intensity and depth in each individual!

PART II

The Practical Application of Suggestion to Neurasthenia

A.—Diet for Neurasthenia

CHAPTER I

TONIC HERB-TEA

IT has already been sufficiently demonstrated in the first or theoretical part of this book that Suggestion in the wakeful state rests entirely upon a mechanical basis; that it operates under strict natural laws; and that, therefore, its effect on the patient is that of a *tried remedy* in psycho-therapy, no matter whether the patient himself has faith in it or not. The greatest sceptic may wonder at its wonderful effects; deny them he cannot, for he experiences them on his own body; can touch them with his own hands, so to speak. Conscious Suggestion is effective, whether the patient is able to grasp its nature or not. And herein lies its obvious superiority over other psychical influences, in which one has to *believe* before they can produce the result expected. Conscious Suggestion holds both the Will and Faith of every patient under its control.

If, as is apparent from the foregoing observations, neurasthenia is, primarily, a disorder, enfeeblement, or over-irritation of the system of cerebral connecting nerves, on the one hand,

and of the actuating or inciting centres which preside over both our physical and our mental and psychical functions, on the other hand, then Suggestion, to effect a cure, must direct its operations against these actuating centres and the nervous connecting systems running between them.[1]

Every external stimulus, a word spoken or read, a picture, an odour, a touch, may be used as a medium of Suggestion. The spoken word, however, is the most pliant medium, and one that is always available and is the easiest of all to employ. Stimuli of sound, in virtue of their wholly mechanical nature, are conducted to the brain according to pre-determined laws, and it is only necessary to know how these laws operate in order properly to direct the action of the stimuli.

Through quite gradual, systematically continued Suggestion the weakest organism can be made strong again. However, this end can be attained much quicker by promoting digestion and the formation of healthy blood, thereby enabling the brain to act with more energy. Indeed, it would be a great mistake to believe that Suggestion is a purely *spiritual* influence, or acts upon a mind or a soul in the idealistic sense, such mind and soul being both deprived of any material or physical basis. This would be nothing short of a miracle. The sufferer from neurasthenia is the

[1] Even in cases of traumatic neurosis—of real injury inflicted by eal disease upon, or essential organic changes effected in, the nerve matter—Suggestion is still capable of exercising its action; for those changes are, for the most part, confined to particular portions of the nervous system, while the uninjured cerebral actuating centres may always influence the diseased parts through the agency of Suggestion.

very person, who is reminded, with particular distinctness, by all the terrors of stern reality, of the fact that his mind and soul, with all their afflictions, are subservient to purely physical conditions. We have seen how all spiritual functions are dependent upon the workings of certain mechanism, which finds its immediate bearer in the brain-substance itself. And the question as to whether this mechanism is, or is not, in good working order, in its turn depends upon whether the brain matter is, or is not, properly nourished. The central nervous system — psychical organ though it be—is just as much dependent on conditions of life and on nutrition, and,—before it can act properly,—stands just as much in need of a process of assimilation and tissue-formation, normally performed, as any other organ.

Now, as a general thing, sufferers from neurasthenia are particularly liable to digestive troubles or defective blood-formation, brought about by the general weakened condition of the nerves, which, along with the rest, affects the stomach and, to a greater or lesser extent, all "vegetative" functions. Upon nutrition, however, the entire human system, with all its functions, is mainly dependent. Suggestion takes effect the quicker, the better the body, and, above all, the brain, is nourished.

Now, we would second the patient's efforts in this direction by placing at his disposal a specific agent for the rapid improvement of his digestion and blood-formation. It is neither a poison nor a drug; it is one of those marvellous gifts of Nature herself, which man nowadays generally passes by with indifference, quite unconscious of their inestimable value

It is composed of those precious herbs or "simples" which our forefathers knew so well and used so successfully for the preservation of their health; which our generation, with its haste and precipitation, with its *wholesale manufacture* of "preparations" and patent medicines, can neither appreciate nor understand.

The old books of past centuries, dealing with those simples, still contain valuable information as to the wonderful healing power of certain medicinal herbs or plants, and from some of these I have compounded an infusion which, from its surprising effects, may with justice be described as a Blood-producing, Revivifying, or *Tonic* "Tea."

This Tea restores even the most disturbed digestive system to a normal condition in a short time, favours the making of blood, strengthens the body and the whole nervous system, and creates the best foundation for a course of treatment having *the strengthening of Will-Power* for its object. Above all it possesses the excellent quality of removing from the body the abnormal *metabolic*[1] refuse products, or poisonous substances. For we know that these anomalous, toxical products of change of matter which circulate through the body, now accelerate, and now retard, the functions of the nerves, in such a manner as to cause those unequal, fitful

[1] *Metabolism.* The act or process by which living tissues or cells take up and convert into their own proper substance the nutritive material brought to them by the blood, or by which their cell protoplasm is converted into simpler substances, which are fitted either for excretion or some special purpose, as in the manufacture of the digestive ferments. Hence, metabolism may be either constructive (anabolism) or destructive (katabolism).—TRANSLATOR'S NOTE.

manifestations of vital activity which are commonly described as a "nervous disposition." A striking example of such an anomaly in the process of assimilation is long-continued anæmia.

The assumption of the existence of toxical properties in food-fluids as a cause of nervous disorders is supported by the frequent appearance of nervous troubles as after-effects of infectious diseases, such as syphilis, typhus, malaria, tuberculosis, influenza; or of anomalous assimilation, — diabetes, or gout; and it is the central nervous system, in particular, which, less than any other part of the system, can resist the effects of deranged nutrition without injury for any appreciable length of time.

To prepare the infusion, take a good handful (about an ounce or forty grammes) of "Tea" for every half a gallon (two litres) of water. The cold water and tea, placed in an *earthenware* vessel, are set on the fire and allowed to boil up once or twice. Then let it infuse for two-and-a-half hours. The infusion is decanted off through a strainer into another close earthenware vessel, and set in a cool place. In the summer, only half the quantity should be thus infused, as the tea soon turns sour in warm weather. Upon rising in the morning, warm a teacupful of the Tea and drink off slowly, half a cup at a time. The Tea must not be taken cold. Although its taste is very bitter, no sugar should be taken with it: the bitterness must be put up with, for the sake of the uncommonly beneficial effects which the Tea produces.

During the first period of treatment, or where the case is particularly acute, the patient must also drink a cup of the

Tea in the evening before retiring to bed. Later on, when a marked improvement has set in, one cup in the morning is sufficient. However, not *one* day should be allowed to pass without taking any Tea at all.

Any one wishing to secure a good digestion for the time following upon convalescence, without the aid of Suggestion, need only go on drinking the Tea continuously. Some of my own patients, though restored to health years ago, have continued drinking the Tea ever since, and they are feeling exceptionally well.[1]

Apart from the immediate effect of the Tea upon the digestive system, it is, in many cases, an indispensable adjuvant of Suggestion itself, for the consciousness of the act of taking the Tea imparts additional efficacy to Suggestion, as the reader may see for himself by trying the experiment.

[1] The Modern Medical Publishing Company has made arrangements to stock the Tonic-Tea at 2s. per package, postage 2d. Please address all orders to—

THE MODERN MEDICAL PUBLISHING COMPANY,
57 & 58, Chancery Lane, London, W.C.,

who are the sole agents.

CHAPTER II

DIETETIC RULES FOR NEURASTHENICS

NEITHER Tonic Tea nor Suggestion will act quickly or permanently if the patients shall, daily and hourly, destroy their curative effects by failing properly to regulate their mode of life; for neither the Tea, nor Suggestion, can work miracles. A life appropriate to the condition or idiosyncrasies of the subject is the essential condition upon which permanent success in every shape and form necessarily depends.

The dietetic rules here following are stated broadly, their object being, firstly, to strengthen the system generally; and secondly, to keep out of, or remove from, the body all agencies capable of injuriously affecting, or retarding, the process of blood-formation.

Of course, these general precepts may, and indeed *must*, be varied to suit special cases: to such I will give special attention later on.[1]

First of all, the neurasthenic patient must see that he gets from seven to eight hours' *sound sleep* daily. In the summer he should sleep from eleven p.m. till six a.m., and in the winter from eleven p.m. till seven a.m. Either more or less is

[1] See Appendix. Also compare Heubner, "Perpetual Health."

detrimental; and deviations from this rule, in either direction are readily removed by Suggestion.

In regard to the diet of persons suffering from nervous disorders, opinions differ very widely. Whether the nervous patient's diet should be strictly vegetarian, or mixed, or one in which animal food predominates, is a question which has caused much controversy. Vegetarians declare flesh-food to be an irritant. Meat is supposed, not only to cause irritation, but to possess the additional disadvantage of engendering an irresistible craving for further stimulants, such as alcoholic liquors. Flesh diet, looked at in this light, is also made directly responsible for many disorders and diseases, such as excess of uric acid in the blood, gout, rheumatism, piles, &c. Meat is furthermore said to change the character, to be the cause of varying moods. Vegetarians claim that people who eat a considerable amount of meat are apt to become quarrelsome, irritable, rude, hasty, and violent. If all this were, indeed, true, there would be ample ground for banishing meat from the nerve-sick patient's bill of fare.

These strictures upon a meat diet are, however, to say the least, greatly exaggerated. "There are a great many people," says Dr. Hirschkron, "who eat little, or no meat, and whose nerves are shaken nevertheless. I knew a peasant-woman, about two years ago, who ate meat but at very rare intervals, and who became afflicted with neurasthenia in an acute form. I am also acquainted with three sisters from the country who grew up in the most humble circumstances, two of whom were troubled with acute hysteria and the third with neurasthenia."

It is certainly not meat diet, therefore, that *causes* nervous maladies, and we may, without hesitation, give the preference to a mixed diet for nerve-sick subjects.

Any one who has observed or treated nervous ailments will feel convinced that even the mildest affections of the nervous system are attended with a diathesis for developing an excessive amount of uric acid.[1] The results of this predisposition to uric acidity appear in the form of neuralgic headache, occipital neuralgia, also apoplexy; even epilepsy has been traced back to an abnormal quantity of uric acid in the blood.

In view of this important fact a diet must be provided for nerve-sick people which is devoid of any oxygen-absorbing matter; hence, first of all, *carbo-hydrates* and *fatty* substances; for these consume the oxygen introduced into the body. Now, oxygen is excellent organic fuel, which serves both for producing heat and for respiration; and, where the substances just named have been at work, there is no oxygen left for burning up the *albuminous bodies.* The latter, instead of being completely converted into urea, carbonic acid, and water, by the process of combustion, stop short at the preliminary stage, *i.e.*, that of uric acid formation, and the blood becomes overcharged with such acid. The main cause of the production of uric acid, on the other hand, resides in the absorption of *acid* food or drink.

Upon the whole, then, the neurasthenic patient should carefully avoid (during the period of treatment at all events) any of the following food substances or liquids:—

[1] See Appendix.

Vinegar; and hence all salads or other food containing vinegar.

Acid fruits; with the one exception of lemon-juice from fresh lemons. Salads in which lemon-juice is substituted for vinegar are allowed.

Acid wines. Nothing is more detrimental than sour wine, no matter whence it comes. Even when diluted with water it has an injurious effect. All wine should be carefully tested as to the proportion of acid it contains The wine may taste dry, or slightly sweetened, but on no account should it have an acid taste.

Cheese. The injurious effects from the lactic and sebacic acids in cheese have been experimentally ascertained beyond doubt.

Rich food; and, above all, gravies of all kinds, especially dripping. Gravies and rich sauces are as bad as sour wine. The neurasthenic patient should eat all and every kind of meat without any gravy. If practicable, he should see that his meat is cooked in its own juice, possibly with the addition of a little butter. He must carefully remove the fat of all kinds of meat, especially ham.

Mealy foods, pastries, brown bread, puddings, rice, potatoes; they all contain starch in considerable proportions, which, in the very process of digestion, become converted into sugar in the system. Starch plays the same part amongst nutriments as sugar.

All sweetmeats, sweet jellies &c.

All aromatic spices, such as pepper, allspice, nutmeg, cloves, &c., as these substances injuriously affect and, to a great extent, stop altogether the combustion of the albuminous bodies, by retarding assimilation or checking the metabolic change.

Thus there remain but very few foods that can be recommended to the neurasthenic patient as absolutely rational. His diet shall consist exclusively of *meat* (veal, beef, young chicken, or game), *fish*, *eggs*, *broth*, and *green vegetables*, such as endive, lettuce, leeks, chicory, cress, and similar herbs, rich in alkaline salts, water, and nutritious substances, but very poor in starch and sugar. By this mode of living the patient will secure a sufficient supply of albuminous substances for all the requirements of his system, without doing aught to induce indigestion, acid fermentation in the stomach, or (through these) the production of uric acid. [1]

Beer and sweet wine are to be avoided. As beverages, take only pure water, seltzer water, and especially all alkaline waters.

I would, accordingly, recommend the following bill of fare, which should be adhered to for a period of from four to six weeks to begin with :—

Breakfast. Two soft-boiled eggs with half a roll, stale if possible, with a little butter. A little honey is also recommended. If not inclined to constipation, drink cocoa, otherwise tea (not strong), but with the least possible quantity of milk and sugar. Tea is decidedly preferable to coffee.

Dinner. Anything up to one quarter of a pound of meat, as required; steamed or roasted, and without fat or gravy.

[1] See P. M. Heubner, "Perpetual Health."

Vegetables with the meat (but no potatoes), and half a roll. For wine, a cup of broth or beef tea may be substituted. Apart from this, however, soups and broths should be carefully avoided, for they only dilute the gastric juice, and, as a consequence, impair digestion. For the same reason the patient should drink as little as possible at table: many simply produce a watery mixture of fluids, with little body, by much drinking at meals. One should not drink until two or three hours after eating.

The meat should be easily digestible; fowl, veal, or beef. Pork is, under all circumstances, to be eschewed. If the appetite is very good and induced by work and exercise, some fish may be added to the bill of fare; but, again, without sauce; and certainly *no* melted butter, which is the very heaviest and most ruinous of all things for a weak or convalescent stomach.

For *Dessert* a little stewed fruit is permissible, preferably apples, but with very little or no sugar. Apple-sauce, ready made, should for this purpose be kept on hand at all times, and, should the patient feel very hungry between meals, he may eat a little of it from time to time. Raw fruit, on the contrary, should be avoided, as it overtaxes the powers of the stomach. Pains should, moreover, be taken to lighten the work of the stomach as much as possible, by very carefully masticating the food and thoroughly mixing it with saliva.

Supper or Luncheon. Some cold meat, smoked meat, or fish; or, say, a couple of soft-boiled eggs (but not if the patient is tired of eggs); half a roll, stale, if possible, with a little butter. Watercress with a little salt, but without any

further dressing, as customary in almost every household in England, is very good. Celery, too, is highly recommended.

I do not, however, by any means wish to assume an *extreme or uncompromising attitude with regard to diet*; and, by way of illustration of my meaning, I will here give the opinions of (*inter alia*) two celebrated nerve-specialists, who express themselves on the subject of the consumption of alcoholic liquors, narcotics, coffee, tea, &c., in the following terms :—

Dr. J. Hirschkron writes: "With regard to alcoholic beverages, I would say that while the sweeping statement that spirits are necessarily injurious in their effects is, according to my experience, unfounded, yet, whenever there are observed symptoms of cerebral irritation and vasomotor troubles, total abstinence from alcoholic drinks is, without doubt, the surest way to avoid possible serious after-effects. On the other hand, where such a counter-indication is not present, the patient should not be entirely deprived of small quantities of mild or light alcoholic drinks. As to the quantity which a nerve-patient may safely take, that depends entirely on his former habits.

"In the case of run-down systems of weakly individuals, a moderate amount of spirit is, indeed, strongly to be recommended. Altogether, it is wrong to take a narrow or one-sided view on this point. There are, for example, a certain class of nerve-patients who sleep better, more quietly, and without any evil after-effects, after a glass of good strong beer, than after any of the recognised remedies for insomnia.

"Whether alcohol agrees with a patient or not can easily be decided by a trial. With patients who are soon affected with headache, palpitation of the heart, and an uncomfortable, excited condition, the use of alcohol is to be avoided. The case of tobacco, as it affects nerve-patients, is very similar. Excessive smoking is undoubtedly detrimental to the nervous system, and calculated to cause nervous symptoms denoting a weakened heart; but here, also, it must be clearly understood that a moderate use of tobacco is not necessarily injurious. Indeed, in certain cases a light cigar has a soothing effect on persons in a nervously excited, restive condition, and brings on a more composed and happier state of mind.

"Where the heart is involved in the nervous disorder in a marked degree the use of tobacco is unadvisable."

Dr. V. Holst says: "In dealing with stimulants, such as tobacco, coffee, tea, wine (or spirits), which deeply affect the nervous system, little need surely be said with regard to the first. While it certainly is the fact that a moderate use of tobacco is not to be included in the condemnation deservedly passed upon some of the pernicious habits characteristic of our time, it is just as certain that nicotine-poisoning, in the form of neurosis, is brought on by excessive smoking far more frequently than is commonly supposed. Indeed, I am of opinion that this source of mischief deserves much more attention than it generally receives.

"The adverse judgment generally pronounced on the use of coffee, tea, and wine, notably by Beard (among

others), I am unable to endorse. Coffee I consider, on the contrary, to be in many cases a highly benefical nervine. If healthy persons can so often make use (and with the best results) of the decidedly innervating influence of black coffee when in a state of general weariness or in cases of exhaustion of the nervous system, and especially after sustained brain work, why should not the same agent produce a favourable effect also where a similar physical condition exists, though induced by pathological causes? Any good curative agent, if applied to unsuitable cases, may prove detrimental; and this is exactly what happens with regard to coffee. Those patients especially who are troubled with sleeplessness should, of course, on no account touch it; also, coffee appears to exercise a strongly exciting influence upon the nervous system of the heart, and therefore in cases of palpitation of the heart its use must likewise be deprecated. Besides, it is obvious that coffee affects different individuals differently. I have been able, myself, on several occasions, to test the accuracy of an observation made by Möbius, to the effect that 'those nerve-patients with whom wine in large quantities agrees well, are mostly very averse from drinking coffee at all, and *vice versâ.*' Since my attention was first called to this statement, I have repeatedly found it confirmed in practice.

"Wine, however, I consider as one of the best of innervating agents for a nervous system that is 'run down.' Whether it is the direct effect of the alcohol upon the nervous system, or its indirect effect upon the operation of

the heart, I cannot decide. I have often observed, however, that neurasthenics can consume large quantities of wine in proportion to their customary habits, and that it agreed with them very well, and was, in fact, beneficial to them. Furthermore, it is a peculiar fact that, in proportion as their condition improved and they became stronger, the instinctive craving for wine diminished: wine did not agree with them so well. The danger that, through taking such large quantities of wine, during treatment, it would fasten the habit of alcoholism upon them, does not exist in their case, for the reason stated above."

I do not wish to comment upon these statements or even criticise them. I, personally, prefer my patients to abstain from alcohol and nicotine, as much as possible.

In regard to *general rules of conduct* to be observed, I wish, first of all, once more to make the oft-repeated recommendation that patients should go out into the fresh air as much as possible. The muscular exercise in the open air should be moderate, however; it should never be more than simply a walk. *Exertion* is to be avoided. Nothing is more preposterous than to urge the nerve-patient, who, above all, needs rest and should be spared all unnecessary excitement, to make long walking tours, to join mountain-climbing parties, to travel, to visit watering or sea-side places, summer resorts, and the like. Instead of becoming soothed, his nerves will be made more excitable, if anything, by the physical

exertion, the noise, and the ever new and varying impressions. Before everything else, I demand for the purposes of the cure here prescribed, that the patient shall remain in the familiar daily surroundings.

I also deprecate all sudden shocks to the nervous system, either by cold baths, washing with cold water, &c.;[1] or, conversely, by the employment of heat, or any other forced treatment. Tepid baths should be taken, if possible, twice a week.

Of excellent effect, especially as inducing sleep, is a lukewarm foot-bath (the feet being *well soaped*) immediately before going to bed. No sufferer from neurasthenia should neglect this.

Corpulent persons, whose thighs are apt to become chafed in walking, &c., should wash the parts with a solution of acetate of alumina (one teaspoonful to half a gallon or two litres of water); the surest remedy against any further morbid developments. Chafing increases nervous excitability in a high degree.

A moderate practice of indoor gymnastics, morning and night, is recommended as the only, comparatively, *brisk* exercise.

Music, such as Mozart's, is now being recommended by many nerve specialists as particularly soothing, and therefore beneficial to nerve patients. If overdone, of course, it will have an irritating effect; the golden mean must be observed in this, as in everything else.

[1] An exception to this may be found in the wonderful "Cantani-Schroth" Cure, delineated by P. M. Heubner in his clever book "Perpetual Health."

B.—The Practical Application of Conscious Suggestion (in the Wakeful State)

CHAPTER I

THE PSYCHICAL INCITING OR ACTUATING CENTRES

In briefly recapitulating the observations embodied in Part I., for purposes of practical application, I must lay particular stress on the importance of the *psychical actuating centres*, which are controlled by our will-impulses or instincts, and which, in their turn, control all other actuating centres, thus (so to speak) having the whole human system in their power.

All our movements and actions proceed from these psychical actuating centres, being initiated by them, but *only initiated* and no more. All impressions, all sensations, which from the outer world or from any part of our body join in determining our actions—that is, all our intuitions and ideas—must therefore lead up to these psychic actuating centres; in these, the whole receptive phase (see page 28) of our being and reflections are concentrated. But, at the same time, they are the foci of all *reactions*, the principal seat of the emissive phase of our being and thinking. They are, as it were, the very nucleus of our *Ego*.

In order, however, to be able to give the initial impulse to *all* our actions they must not only be in connection with all other actuating centres, so as to exercise their influence over those which are accessible to our consciousness, but also with those that apparently are *not* subject to our will; such as the purely *vegetative* actuating centres outside the sphere of our consciousness.

Only through these connections can a Suggestion, which is fixed in a psychical actuating centre, act upon such actuating centres as are not directly accessible to it. For example, I can direct Suggestion to the instinct of self-preservation, or to the craving for food, and I can *Suggest* an appetite to myself, *i.e.*, indirectly influence these actuating centres which control the functions of the stomach; which functions are otherwise absolutely inaccessible to me, or rather to my consciousness, and over which I have no *direct* power.

The psychical actuating or inciting centres are in connection on the one hand with all receptive centres of the external and internal stimuli, or with all visual or after-images, and on the other hand, with all other actuating centres.

The psychical actuating centres, such as—

The instinct of self-preservation, with its branches or subsidiary instincts: the craving for food, the desire for health, desire for gain, desire for active employment, &c.

Sexual desire (Amativeness);

Love of home (Inhabitiveness);

Love of travel;

Sociability;

The impulses of the Ego (self-love, pride, conceit), &c., control all the actuating centres mentioned in Part I.:—

I. All Motor actuating centres.

II. The Vegetative actuating centres, viz.:—

(1) Organic functions, such as breathing, blood circulation, digestion, assimilation, action of the bowels, &c.

(2) Common "feelings," such as hunger, thirst, feeling cold, &c.

III. The Emotive centres, through which the affections, such as anger, rage, hate, love, &c., are set in action.

For the purpose of conveying an approximate conception of this complicated mechanism we will again employ a familiar comparison. We will imagine a fortress or citadel surrounded with forts and advanced works. The fortress, as chief base of operations, is in telegraphic connection with the outer world, with the principal cities, provincial towns, &c., as well as with other fortresses. All commands and communications first of all go to the central fortress and, when necessary, are transmitted further to the forts and advanced works. In the same way all communications from the forts go first to the fortress and thence to the outer world. The fortress represents a psychical actuating centre. In it converge all external and internal sensations, all conceptions and impressions. The citadel alone collects communications from the outer world as well as from the advanced works; the advanced works collect none. The advanced works correspond with all the other actuating centres. The

latter, like the advanced works of the fortress, are controlled from the psychical actuating centres; all initiative goes to them exclusively from the latter.

Each psychical actuating centre, however, has its own system and is connected with the other corresponding actuating centres. To illustrate the whole complicated mechanism we must therefore imagine a number of fortresses, each with its own advanced works, but so interwoven that often many fortresses command one and the same advanced work. The desire for nourishment, desire for acquisition, sexual desire, &c., can cause me to walk. Whether I write for a living or for my amusement, the desire for acquisition or the desire for knowledge can incite the motor centres to the movements of writing.

We have now, once and for all, to hold fast to the principle that of all influences exerted upon the neurasthenic symptoms, the actuating centres and their connecting systems of nerves alone need be considered. Only these are ill and need curing. A simple but representative illustration may serve as a basis for the future.

A nerve-sick person on getting up in the morning is peevish, irritable, dissatisfied with himself and his surroundings, and has no inclination to begin to work. His work is distasteful to him. Nevertheless, he possesses everything pertaining to his work. Perhaps he did not sleep well, but his body is not exhausted, and well able to fully accomplish the task in hand. We will suppose that he has simple writing to do. His legs are more than sufficiently strong to carry him to his study or to his desk, the movements of his arms are

free, his muscles are fully capable of action, he can hold the pen without any trouble, he can write with ease, his mind is sufficiently clear to dominate the thoughts which he is to write down—and yet he cannot and will not write; his whole nature rebels against the work. It is quite clear that in this case neither the sensory nor the motor conducting nerves come into question. Here the trouble can only be sought in the higher cerebral actuating centres. The Dominant, which governs the every-day professional work, is disturbed in its functions. Either it is obstructed, or it is supplanted by another Dominant.

Liébeault throws more light on the subject through an even more lucid illustration. He tells of a patient who was troubled with a trembling of the muscles when he wrote, but *only* when he wrote. The man could fix his pen, could hold it quietly in position for writing, and go through the motions of writing in the air, but as soon as he put pen to paper he began to shake. He could wash and shave himself, play the piano, without being in the least affected with this trembling. Only when the Dominant of writing came to be dealt with, the neurotic symptoms showed themselves; which proves beyond question that the source of the trouble is only to be sought in the brain *i.e.*, in the corresponding psychical actuating centre.

CHAPTER II

DEMONSTRATION BY LIÉBEAULT OF THE INFLUENCES EXERCISED BY OUR PSYCHO-INTELLECTUAL STATE UPON THE FUNCTIONS OF THE BODY

WHEN we ask ourselves the weighty question, Whence arise those disturbances in the actuating centres and their connecting systems of nerves which underlie all nervous maladies? we must from the outset disclaim all positive knowledge on the subject, inasmuch as the nature and operation of the nerve matter proper are still, to us, absolutely unfathomable. We possess, indeed, such a thing as a "nerve-physiology," but this deals solely with the conditions under which communications are formed by (or among) the nerve lines. About the cellular operation, which is the main point to be considered in connection with the actuating centres, we know nothing. We are confined exclusively to conjectures, which are more or less substantiated by indirect experiment.

And we are particularly unenlightened in regard to the symptoms of *obstruction*. When a function is not started by its proper centre, we are at once prepared to assume we have before us a case of obstruction. Surely, however,

there are also healthy symptoms of obstruction, *i.e.*, obstructions which are *necessary*, which we can view as real, positive obstructions. And by way of contrast, there are surely, also, symptoms of obstruction which are none other than the results of a weak condition, *i.e.*, a condition in which the actuating centres, and the transmitting systems of nerves no longer react upon stimuli. Reverting to our illustration: perhaps the man does not even feel a reluctance to do his work; he may indeed have the will to work, but he cannot rouse himself, the psychical actuating centre is too much enfeebled to operate. Or it may be that it is over-irritated. The over-irritation of the nerve-matter also interrupts its functions: is, in this respect, similar to the weakened condition. There may also be a third symptom of obstruction, in which one Dominant is simply supplanted by another. The psychical actuating centre of *work* may be displaced by one of *pleasure*. A man who has been an industrious worker suddenly becomes a lazy drunkard.

Besides these symptoms of obstruction, no matter to which category they may belong, we have observed an important class of neurotic conditions which, contrarily to those above alluded to, are based upon a certain continuous morbid activity. These especially we designate as neurosis proper. The actuating centres are subject to continual and morbid innervation; they are in a condition of constant irritation, which eventually leads to *over*-irritation, followed by exhaustion.

Whatever may be the mechanical causes or occurrences

which underlie these disturbances, we can only say that the Dominants governing our actions *directly*, and the vegetative functions *indirectly*, are either enfeebled or supplanted by other dominants. In reality only the latter concern our purpose; for should a psychical actuating centre become so weakened that it can no longer act as a Dominant, then another actuating centre takes its place as Dominant. In all degrees of neurasthenia, up to mental debility (insanity) there is only a supplanting of the regular and proper dominants by false ones. The question for us now is, How is this supplanting effected? Only when we are able to answer these questions shall we be in a position to properly administer Suggestion as a remedy.

Liébeault[1] asserts that three causes come into operation, which can disturb the harmonious course of our physico-mental functions—

(1) The concentration of the attention for a shorter or longer period of time upon simple ideas or fancies, without perceptible emotions coming into play;

(2) A sudden, or,

(3) A gradual concentration of the attention upon emotional ideas.

These causes may become fixed anywhere, *i.e.*, they may influence the psychical actuating centre ("the citadel") from any dependent point (any "advanced work") and bring about a change of Dominants.

[1] *Thérapeutique suggestive. Son mécanisme. Propriétés diverses du sommeil provoqué et des états analogues.*

Liébeault accounts for the causes mentioned in paragraph 1 by referring to innumerable cases in which easily excitable persons are inclined to imitation.

How easily are such persons infected with the maladies of others, by simply fancying that they have the same ailments; or how many have purely imaginary affections! One of my lady patients, while at table, could not see clearly all at once. Immediately the idea of blindness became fixed in her mind. For many weeks it was necessary to put the food into her mouth. But while this was necessary at table, she could plainly see the passers-by in the street.

We know of many cases where, in consequence of hard brain work, a great variety of morbid conditions were brought about, such as a chilly sensation, numbness in the extremities, nervous congestion or the sensation of heat in the head. Such are the lighter attacks. It is otherwise, however, when the over-strain continues, and when the mental balance is disturbed, and spontaneously turns in a certain direction, as a magnet does to a pole. A weariness and weakness arise, which make any further free mental activity impossible, while, at the opposite pole, a succession of fixed ideas are developed through over-irritation and concentration of the attention, from which the mind can no longer become free.

Last year I treated a young student of a quiet disposition, who, for six weeks, had made it a practice to fix his eyes upon the tip of his nose for twenty or thirty minutes at a time, like certain fakirs do, for the purpose of studying the effects of such an abnormity of the eyesight. The unfortunate youth

became a victim of this physiological experiment. He became troubled with sleeplessness, and unable to pursue his course of studies. This desperate condition lasted for two-and-a-half years, and as the young man feared lest the consequences should in time prove even more serious, he turned to Professor Delboeuf, who advised him to place himself in my hands. It took quite seven months before I was able to deliver him from his peculiar craze, but I accomplished it in the end by means of daily Suggestion. When he left me he was entirely free from the affliction, and he only remembered it dimly afterwards, as a sort of long-gone-by dream.

The maladies discussed in Part II., which are apt to be caused through a sudden emotional idea, Liébeault ascribes to involuntary mental action. The emotions intensify the nervous effects on certain organs, through which the latter are over-irritated, or paralsyed. "What physician has not observed, at times, a discontinuance of the contraction of the uterus in the process of child-birth, as a result of a strong and sudden emotion? It is not rare to find persons who have become paralysed, deaf, blind, dumb, and even insane, simply because they *believed* they had observed symptoms of these conditions in themselves, and the belief eventually became a fixed idea with them. One of my patients who had dreamed that lightning accompanied by a great clap of thunder had struck near her, became deaf in consequence, and the deafness lasted over two months. No medicine was of any use; but in proportion as the fixed idea disappeared, her hearing returned."

Certain diseases have been observed, however, which did

not bear the remotest relation to any sudden emotion: they were the outcome of a *secondary* idea, connected with the corresponding emotion by unconscious association. I know a servant girl whose nose begins to bleed at the slightest shock or fright from the most trivial causes; and she has the idea fixed in her head that this will never fail to take place, if she is in the least degree startled or annoyed. Every little excitement, say, the breaking of a plate or dish, will cause her attention to become centred on the *idea* of bleeding from the nose; and, sure enough, bleeding immediately follows.

One often meets with women within the age of menstruation who, in consequence of an emotion, either become suddenly flooded, or have their menses stopped, according as they are possessed with the idea that one or the other of the two things *must* happen. In one case the fixed idea causes a failure in the operation of the capillary vessels, which become lax; in the other, the vessels become stiffened, by over-irritation beyond their normal strength, and cause a contraction of the veins.

For any person that knows the power of an idea in any one of even its passive forms—no matter whether it be entertained consciously or unconsciously—these results, contradictory as they seem in their nature, are no more than the *counter-effects of psychical reactions*, the nature of which has been clearly established. All bodies fall to earth by the same natural law of gravitation; the blood invariably performs the same circuit through the system; and the same physical cause which has produced a loss of that fluid *once*, will produce a

similar loss again and again as often as it is allowed to assert itself. Why does a shock, in (apparently) so contradictory a manner, at one time cause a stoppage of the hæmorrhage, and at another a "flood?" Because a psychical action is here in progress; in other words, because, in either case, the shock is accompanied by a different specific idea which constitutes the primary cause of the mischief: in one case, accumulation, over-intensification; in the other, loss or diminution of nervous strength at the part affected by the idea. Such a contradiction in the effects, proceeding from an identical starting point, from one and the same emotional condition, can be explained in no other way.

Besides, in a great number of mental disturbances we also find a concentration of the attention on certain emotional ideas to be the cause of attacks of epilepsy, hysteria, convulsions, fainting fits, &c. Violent emotions are known to have caused death. In these cases there is exercised a kind of nervous back-pressure upon the brain, which suddenly becomes so heavy that it shatters the vital nodi, whose functions immediately cease.[1] One can thus

[1] Both Liébcault and Lévy are of opinion that the whole nervous system in a normal condition is evenly controlled by a nervous force, or a nervous fluid, so to speak, which harmoniously regulates all functions. In morbid affections, on the contrary, this even distribution no longer exists; the nervous force is shifted, it becomes "dammed up," accumulates at certain points, where it produces an irritating effect, while at other points it is drawn off, disappears, and here paralysis takes place. These two opposite occurrences cause the functional disturbances of the nervous system and lend neurasthenic symptoms their peculiar colouring. It should be understood that what is meant by "nervous system" is principally the *central* system of nerves, or, the network of actuating centres and their nerve-connections.

readily understand how an intense feeling of defiance and contempt caused the death of Fourcroy and Chaussier; how a fit of anger killed the Emperor Valentinianus I. in the presence of the Bulgarian Ambassador; how a culprit sentenced to death thought it was his death-stroke when the executioner struck him over the neck with a wet cloth, and fell dead from the shock.

Feuchtersleben gives an account of certain savages, who, when tired of life, determine to die: they accordingly lie down, close their eyes, and cease to live. Now, while it may be permitted to question the accuracy of this statement, one need not necessarily be an idiot to believe it to be true.

In the year 1750 a man sentenced to death was blindfolded and told that he would be executed by having his veins cut open. While several slight incisions in the skin were made, a water-faucet in close proximity was opened a little, so that he could hear the water trickling. The unhappy man, convinced that this was his own life-blood, fell in a faint, believing that his death was approaching, and expired! And we could continue to relate similar cases indefinitely, Again, where a sudden emotion is brought on by an unexpected stroke of good luck it may so overpower the mind as to produce a far-reaching disturbance in its inmost workings and become a cause of instantaneous death, the sudden pressure upon the brain, exercised at the expense of the other organs, becoming so powerful as to crush out life. It was joyful tidings that caused the death of Sophocles, Dionysius the Tyrant, and Leo X.

Thirdly, diseases which arise through a gradual and per-

sistent concentration of the attention upon emotional ideas are the most numerous. According to Liébeault it is first of all the gloomy ideas which here play the principal part. "Without doubt it is the anxiety, the worry, the silent and continuous sorrow, the 'carking cares' of life, which for the most part are the causes of psychical affections. The weakening emotions are not only the cause of nervous diseases, they are also the cause of somatic diseases with lesions of tissue. The human mind is in this respect a veritable Pandora's box, from which spring all mental ills, and also, as counterparts of these, all physical disorders."

The moment the innervation of the vegetative centres is permanently disturbed, through the effect of an idea inducing an accumulation of nerve-forces in certain parts of the sympathetic nervous system, digestion becomes inactive; nutrition sluggish; the elimination of waste either increases or diminishes unduly. The circulation of the blood comes to a standstill or becomes congested; the tissues undergo alterations, &c.; in short, circumstances favourable to the development of disease spring up on all sides. *Simple indigestion may thus lead to cancer*, and between the two extremes there is room for a host of diseases appearing as the thousandfold echo of the psychical influence, viz., the dominion of thought.

But thought, which has wrought such havoc in the vital economy, can also restore order. Thought, accompanied by an emotion, can, successively, guide the nervous power in greater or smaller quantities on to the tissues and here cause the corresponding effects, one after another. Charpignon

relates a case where a woman believed she had swallowed a pin, and who suffered to such a degree from the symptoms which generally attend an accident of this kind, that her life was nearly despaired of. Finally, she was shown a pin, and informed that it was found in the matter excreted from her bowels, and this reassured her. She immediately began to improve, and was shortly after fully restored to health. Thus the same agency which, when misdirected, had made her ill, had, when properly directed, made her well again.

Now the conclusion drawn from this special case applies also, in general, to the majority of medically attended ailments. The thoughts or fancies of the invalids, which may be so mischievous, when accidentally brought into conflict with the physiological laws, become, on the other hand (and far more infallibly), inestimable benefactors, whilst operating in harmony with those laws.

CHAPTER III

GENERAL TACTICS OF SUGGESTION

IN view of the bewildering complexity of the mechanism upon which our mental and psychical life is constructed, we may never hope to find a firm basis whereon to rest a satisfactory explanation of psychical phenomena. We are and probably will remain, confined to conclusions drawn by analogy, to suppositions, and also, partly to that which alone is tangible, viz., experiment. In this direction Liébeault and Lévy have rendered conspicuous service—Liébeault more as the philosophical founder, Lévy as the skilful and successful experimenter. As already explained in Part I., all our actions are caused through Suggestion, and when these actions are affected by illness, the proper therapy in connec-with the disorder can, in truth, only lie in Counter-Suggestion. The only question remaining for us to answer is, "What are the principles upon which Counter-Suggestion must be based to prove effective?"

Liébeault sums up the tactics of the Counter-Suggestion, or indeed, Suggestion itself, by saying that the same psychical pre-dispositions and the same moral reactions which involve

the development of a great number of diseases, only require to be artificially produced in an opposite sense, to bring about the cure of those diseases.

We must not, however, place too narrow a construction upon this antithesis. It is undoubtedly more correct to speak—as I do—of the displacement of one Dominant by another, and in many cases a mere difference between these suffices to produce contrary results, without their being always *diametrically* opposite, however. For example, an hysterical attack is immediately cured on Dr. Haves' plan of *suffocation*, according to which the nose and mouth of the hysterical subject are held tightly closed. The attack ceases immediately, while through this manipulation the Dominant of the instinct for self-preservation asserts itself. The patient believes he is choking; jumps up, cured; and then seeks to escape, by flight, from the imaginary danger!

From the many illustrations which Liébeault gives for establishing his tactics of Suggestion, I will only give the following few:—

"Suggestion is credited with having cured Pascal of a severe toothache. One day, as that famous scholar was troubled with an excruciating toothache he determined to solve a problem, that of the cycloidal curve. When he had finished his work he found that his toothache, had disappeared. During his mental occupation his attention was taken off the painful sensation, because it was concentrated upon another train of thought."

As early as 1776 Zimmermann wrote: "I can positively state from my own experience, that even in the most trying

crises, as soon as one is able to divert his attention, the pain can not only be alleviated, but often banished altogether."

It is well known that the philosopher Kant was troubled with palpitation of the heart and apt to become low-spirited in consequence. He triumphed over all symptoms of the disorder with which he was afflicted by turning his attention to his mental labours. He would quickly put himself in a sort of half-somnolent state, in which he was still able to concentrate his thoughts upon his work, but entirely lost the consciousness of his malady. This moral cure he also employed with success for cold in the head and cough. He became his own physician, and—what was certainly a dangerous example to set to imitators—made himself entirely independent of the resources of medical science.

But one can chase away a disease not only by diverting one's attention to thoughts which are different from those called forth by the disorder, but also cure complaints that have arisen without the co-operation of any mental process, viz., by *suggesting* to one's self that they should be got rid of. For example, during sleep one can engender either neuralgia or anæsthesia (loss of sensation), two opposite morbid states, by evoking either through the medium of memory: *i.e.*, by diverting the greater amount of nervous force to the point where the painful sensation asserts itself, and the less amount to the point where a lack of sensation is noticeable. Or these opposite conditions may be eliminated by imagining the disappearance of either the pain or the insensibility; or, in other words, by diverting the nerve-power from the point where it caused the pain, or accumulating it at the point

where its diminution had been the cause of the insensibility. As a general rule, then, cure-bringing *thought* effects a concentration or a dispersion of the attention at the affected points. with the end in view of restoring the physiological balance.

By means of similar tactics of substitution, Padioleau cured a woman of fever, produced through psychical causes, which made its appearance regularly every day at four o'clock. The attacks had defied all medical treatment. The physician set the clock ahead. The patient had represented to herself that her next attack would make its appearance at the same hour as before. But as the hour had apparently passed and the attack had not set in, she felt surprised but happy, and her sufferings completely disappeared. Her attention, diverted from its daily course, was absorbed by another negative fixed idea which brought about an immediate cure.

The same author also reports the cure of a patient suffering from a form of fever which defied all treatment. The fever was got rid of in a moment, owing to the remark of a friend. "Truly, you must be a dunce! You know that I can conjure away the fever, and yet you go and throw your money away on doctors and druggists. Here, drink this glass of wine, and I will guarantee that you will not feel anything more of your fever." The sufferer drank the glass of white wine, in which there was a bit of paper, upon which some words were written. From the instant that the opposite idea had become fixed, his attention was taken from his malady and the fever left him permanently. The truth is, that he believed in his friend with the same unswerving faith that Alexander the Great had in his physician Philippus.

Padioleau also succeeded in restoring to health a female suffering from hysteria, by merely *suggesting* the cure to her.

A new remedy was commended to a paralytic. The physician attending this patient put a thermometer in his mouth, and the patient, thinking this was the celebrated remedy, began to feel better. Instead of administering the new remedy the physician continued to use this mysterious talisman as before, for a period of fourteen days, and a complete cure was attained.

One of my own old patients, who in her youth had been a somnambulist, suffered from a terrible toothache, which no remedy would allay. One day somebody gave her a prescription, which was to the effect that she must cut her finger-nails every Monday without fail. As soon as she had begun to carry out this advice, oh, wonders! the pain ceased.* Since that time she had continued this device with painstaking conscientiousness, and for twenty-two years she has never had toothache, in spite of the fact that nearly all her teeth were bad.

In every cure effected through negation of the disease, the final effect of the suggestive idea consists in either a dispersion or an accumulation of the nervous force in the diseased part of the body. However, there are symptoms which can be driven away without any action of the nerve-force upon the organism, as in those cases we have to deal mainly with a physical and mental complaint existing in the imagination only. In those cases in which no injuries outside the brain are involved, the false idea which had become fixed in the brain is simply replaced by another fixed idea, but which is

here the correct idea, viz., *that the former idea had been false* and without any real foundation. One fixed idea is simply supplanted by another. The following three facts corroborate this:—

A patient believed that he had frogs in his belly. A. Paré gave him an aperient and had several frogs placed in his chamber utensil. A cure was effected, because the *negative* fixed idea, which was the correct one, supplanted the *positive* and imaginary idea.

Another believed he had a tumour. A mock operation was performed and he was shown a piece of flesh and told that *that* was his tumour: the thought of an unnatural growth never troubled him again.

A man fancied that he had horns. He was cured by a buck's antlers being fastened to his head and then sawed off.

Diseases which arise from violent emotions, or sudden shock — and they are very numerous — disappear just as surely, at the suggestion of similar, but more intense, sensations.

One of my lady-patients, troubled with hysteria, who had not left her bed nor spoken one word for ten years, was cured almost suddenly upon my very first visit. After I had examined her, I made several jokes, by way of Suggestion, and I had hardly left the room before she called for her clothes, dressed herself, and went about her household duties as of old. Her cure, which she attributed to the fact of her having *taken a liking to me*, proved a permanent one.

A musician was relieved of a violent fever through the pleasure afforded him by a concert given in his room.

A well-known gentleman, who had suffered for six weeks from severe face-ache, was immediately cured upon receiving the intelligence that he had won a lawsuit which placed him in possession of over 100,000 francs.

A lunatic went out upon one of the bridges of London with the intention of jumping into the river. While he was making preparations to do so, he was attacked by thieves. He defended himself with such success that he no longer thought of suicide.

In the year 1793, during the bombardment of Lyons, a girl found herself between two cross fires. Her terror was so great that from that time she was freed from the palpitation of the heart from which she had long been a sufferer.

According to Pierre de l'Etoile, Henry IV., who, with his Queen, was nearly drowned near Neuilly (June 9, 1603), was cured of a bad toothache by the shock brought on by the Neuilly accident. He could not refrain from laughingly assuring those around him that he had never found a better remedy for toothache.

A woman who had suffered for two years from a disorder of the stomach, having consulted many physicians and failed to obtain the least relief from their prescriptions, finally came to me, in great perturbation, to learn the truth concerning her condition, which she considered to be very grave. Upon learning that I was of the same opinion with her former physicians, she accused me of practising the same deception as her other

medical advisers. Being indignant at this charge, I showed her the door. This unexpected and sudden violence on my part had a wonderful effect. The complaint disappeared as if by magic. A fortnight later this woman came to me again, to my no small astonishment, to report her complete cure and beg my pardon. My anger had convinced her of my sincerity, and she really believed that her condition could not be so bad. As soon as her ideas had changed, her disorder had disappeared.

One must do the old physicians the justice of admitting that they well knew the power of *emotion* for accomplishing healing effects.

A man once fancied he was possessed by devils. Twenty electric sparks were discharged against his body, he being told that for every spark a devil was driven out. He was cured (*Gazette Médicale*).

A lunatic believed that he had been sentenced to death. A court was formed, tried his case, and acquitted him. His fixed idea left him (Pinel).

Zacutus reports the case of a young man who was under the delusion that he was damned, and doomed to eternal perdition. A full-winged "angel" was provided, who appeared to him and announced that his sins were forgiven.

From these examples of Liébeault's, and innumerable other instances which could be given, it is sufficiently evident that a certain line of tactics must be followed, and further, that the tactics must be adopted *to fit each case.* In former times suggestion was certainly used only while the subject was in a state of unconsciousness, and no

thought was given to any tactics that might be followed. Experiments were made and the successful cures were attributed to chance. Liébeault and Lévy were the first who placed psycho-therapy upon a scientific basis and systematically worked out the tactics of Suggestion.

CHAPTER IV

DR. LEVY'S TACTICS OF "CONSCIOUS" SUGGESTION (*I.E.*, SUGGESTION CONVEYED TO A SUBJECT IN THE WAKEFUL STATE)

a. Extraneous Suggestion and Self-Suggestion

THE most valuable hints in regard to the *tactics* of Suggestion have indisputably been given us by Dr. Lévy. Through deep meditation and happy experiment he has divined the secret courses followed by Suggestion in procuring the desired effects. He is the one who has clothed Suggestion in a practical garb, by departing from hypnosis and systematically developing Suggestion "in the Wakeful State." Without doubt he had been, up to a certain point, forestalled by Liébeault who, as early as 1866, wrote as follows:—"This is my firm belief: there is an art whereby the spirit is made to react on the body (*le moral sur le physique*), not only in others, but also in one's self, and without the intervention of any mesmeriser, without fetichism, incantation, cabalistic formula, or any verbal or other artifices, but solely by concentrating the attention upon the one thought of 'getting well.' Effectiveness, certainty of result, are not

possessed or attained in such a high degree by any other means; yet they are at the disposal of every human being. Not that I would deny the efficacy of, or the benefit derivable from, Medicine (I wish to add to the wealth of Therapy, not to undermine it); but a simple negation of, or disbelief in, disease, is undoubtedly capable of effecting such complete changes in the whole human system as are, in themselves, sufficient to bring about great cures."

Conscious Suggestion has, first of all, the great advantage of being applicable to everybody; it is not necessary that a person should be especially predisposed for it, as is the case with hypnotism. Conscious Suggestion, too, will prove effective in cases of neurasthenia, while, as is well known, the neurasthenic frequently is but with difficulty accessible to hypnotism. Besides, Conscious Self-Suggestion is so much more simple than hypnotism; t may be carried out at any time, without any previous preparation, and without the assistance of others. And, above all, Conscious Suggestion leaves no bad after-effects, and is in no way dangerous, which cannot always be said of hypnotism.

Nevertheless, the co-operation of others is not incompatible with Conscious Suggestion. Lévy makes a distinction between "Hetero-Suggestion," *i.e.*, suggestion to (or by) others, which I here describe as "Extraneous" Suggestion, and "Auto-Suggestion," *i.e.*, suggestion to one's self, or "Self-Suggestion," as it is here called. Strictly speaking, Lévy says, all Suggestion is extraneous. We can evolve nothing out of ourselves; we first receive all impressions and ideas from the

outer world. We either receive them from our surroundings through the sense of hearing, or through reading. All Suggestion first comes to us from outside. But we may none the less be *self-acting*, in that we consciously work up into shape, within ourselves, the suggestive impressions received, consciously re-enforce them, and direct their effects to the desired end. Extraneous Suggestion and Self-Suggestion mutually support and supplement each other. Any one who has relatives or friends capable of, and willing to, assist Suggestion, will be wise to avail himself of their aid. One can combine *their* Suggestion with Self-Suggestion, and thereby attain much more favourable results. Extraneous Suggestion infuses itself, so to speak, into Self-Suggestion, and strengthens it.

Lévy proceeds from the fundamental theory that every idea which becomes fixed in our mind carries the germ of realisation within it. (*Toute idée acceptée par le cerveau tend à se faire acte ; toute cellule cérébrale actionnée par une idée, actionne à son tour les fibres nerveuses qui doivent réaliser cette idée.*) And in another place he says: " *Toute idée enferme en elle-même un commencement de réalisation ; toute idée est un commencement d'action.*" Lévy fully accepts Dr. Bernheim's assertion : " *L'idée devient sensation ou mouvement* " (Thought becomes sensation or motion).

Lévy's great merit lies in this, that he has discovered the most favourable conditions for successful Conscious Suggestion ; conditions under which the conversion of the idea suggested into the desired sensations and movements *must* take place ; or under which, according

to my definition, the false Dominants are displaced by the correct ones.

We receive the formulæ of Suggestion into our seat of consciousness through the eye or the ear; only in our minds can they be controlled. However, they again immediately leave the seat of consciousness (*a*, Fig. 1), and *proceed on their own course, where we can no longer control them; they lose themselves in the organic or vegetative spheres preparatory to inducing desired effects in these, without the co-operation of our consciousness, indeed,* yet *surely*, and in accordance with fixed laws. We admit the ideas suggested through the illuminated portal of our consciousness into the dark recesses of our system, that it may there perform its salutary work. But the directing of Suggestion so that, once launched, it may travel to the desired destination, surely and according to predetermined laws, is a matter for proper tactics. And for a knowledge of these tactics we are indebted to Lévy. For the reader it is, therefore, of the utmost importance—indeed, it is the first condition for any cure—to study Lévy's tactics thoroughly, to grasp their sense and importance in every detail, and to follow them out conscientiously. They are divided according to their principal features into the following phases or stages:—

(1) The Stage of Quiescence (*Recueillement*);

(2) The Stage of Emotive Re-enforcement of Suggestion;

(3) The Stage of Active Re-enforcement of Suggestion; and

(4) The Stage of Pre-Suggestion (*i.e.*, Suggestion that is to take effect at a future time).

We will now discuss these in the above order.

b. The Stage of Quiescence.

If an idea, which is suggested, is to become a Dominant, the principal task of Suggestion consists in so promoting and re-enforcing the mechanical sensations, which are the bearers of Suggestion, that they shall bring about the desired effect. Ordinary Suggestion, in which the formulæ are read or spoken, has, for the purposes of Extraneous Suggestion, the external, optical, and ordinary sensations for bearers or vehicles. For Self-Suggestion, also, however, auditory stimuli may be used to good effect by speaking or reading out the formulæ aloud. Or, in speaking softly or only performing the movements of speech, it is the corresponding muscular sensations which will react on our seat of consciousness. But we have already seen above that there are many forms of Suggestion which are of a purely idealistic origin: which merely call forth imaginative pictures, without directly affecting the attention. Simply setting the clock ahead operated suggestively in one of our illustrations given above, without a word being spoken: it was the stimulus given to the subject's own train of thought, a cerebral innervation, which formed the mechanical impelling sub-structure of Suggestion.

But however strong or weak these mechanical stimuli —whether in the form of external or internal stimuli proper, or as mere cerebral innervations—may be in their initial stage, their effect will be just so much more lasting, the more they are freed from any other stimuli, from all disturbing or checking influences. Lévy regards

it, therefore, as a most essential primary condition for successful Suggestion, that the subject should place himself in such a condition as will satisfy this demand. He describes it as *recueillement* ("quiescence" being the nearest English equivalent); and he intends to express by this term that which Liébeault calls *charme* ("spell").

Lévy means by *recueillement* a sort of semi-somnolence, a condition of absolute repose, in which one diverts one's thoughts from all outside impressions and loses one's self in introspective contemplation. For the purpose of bringing about this condition, Lévy gives the following directions: "The subject should, wherever practicable, retire to a quiet room, where no noise is heard, and where there is little light; lie down in a comfortable position, his body free and unconfined, so that there may be nothing to divert attention. In a word, he must endeavour to assume the condition in which sleep overcomes us at night: he should shut his eyes and concentrate his thoughts upon sleep. If necessary, he may assist this initial form of gentle Suggestion by an effort to withdraw his attention from all surrounding objects—from his body, his ordinary run of thought, &c.—so that it may, quite naturally, become concentrated upon the idea of rest. Or he may resort to any one of the various devices for inducing sleep, which every one knows how to find out for himself when sleep happens to prove rebellious, such as counting, repeating disconnected words, regulating the breath, &c. Then there comes an instant at which he feels a certain lassitude and

inertness of mind and body: his thoughts and sensations become, as it were, obscured, or veiled. Even the visions he had striven to resist have lost their pristine sharpness of outline. At this stage he should perform upon himself such Suggestions as his case demands."

This state of quiescence precedes real sleep every night, and is present with us in the morning, immediately upon awaking. The most favourable opportunities for Suggestion, therefore, occur just before falling asleep and just after awaking. It should be made a practice to perform all Suggestion at those times. When Suggestion is directed against a chronic disease, its application at such times will be most convenient and adequate; it need only be resorted to during the day in unforeseen emergencies, but even in such cases, it is undoubtedly preferable —if feasible—for the subject first to place himself in the state of quiescence; in other cases, shutting the eyes (in the theatre, concert hall, railway carriage, in society, &c.) will intensify the effect of Suggestion. What is of particular importance is that, both during the state of quiescence and in the wakeful state, Suggestion should be made stronger and more impressive *by degrees.* It would be quite preposterous to shout, for example, a formula of Suggestion with all one's might during quiescence. On the contrary, Lévy, with his acute perception has realised that the words must, at first be spoken quite softly; just whispered almost inaudibly; after which the volume of sound may be gradually increased. I have found this rule to be surprisingly effective. All my patients whom I

supply with a mental formula of Suggestion are recommended to use three degrees of strength of tone. Suggestion should accordingly comprise four stages in which the formulæ are uttered, respectively, as follows:—

(1) Mentally.

(2) Softly.

(3) In an undertone.

(4) Aloud.

The different modes of utterance of the formulæ are to be repeated at frequent intervals: not all of them the same number of times, however, but some oftener than others: the whispered ones oftener than the half-loud ones, and the half-loud ones oftener than the loud. During quiescence the ideas and sensations must at first creep in stealthily, so to speak; then gradually become stronger; until, at last, having gained full control over the situation, *i.e.*, the mind of the subject, they can be given expression to in a loud voice, when the effect of the Suggestion is assured and the state of quiescence ceases. The eyes must remain closed until the end.

I give in the Suggestion Tables the number of times each formula should be repeated; however, the reader need not follow those instructions too closely. It often entirely depends upon circumstances, how many times a formula should be repeated; but it is imperative to adhere to the general rule that the formulæ which are to be spoken in soft or half-loud tones, should be repeated more often than those which are to be uttered aloud. The first, *mental* form need not be repeated. The formula "I sleep" would be carried out somewhat after the following fashion:—

Once, mentally:	I sleep.
Four times, softly:	I sleep . . . I sleep . . . I sleep . . . I sleep!
Three times in an undertone:	*I sleep . . . I sleep . . .* I sleep!
Twice, aloud:	I sleep . . . I sleep . . .

Between each repetition there should be a short pause of two or three seconds.

When the subject is not alone, and feels reluctant to speak the formulæ of Self-Suggestion aloud in the presence of others, he may say them to himself without any audible sound, with almost equal effect. All that is needful is to perform the movements of speech, and, to replace the gradual change from soft to loud tones, these movements of the speaking organs need only become more emphatic, by which means the corresponding muscle-stimuli will be re-enforced just as if the voice were actually raised.

c. Emotive Re-enforcement of Suggestion.

There is hardly any doubt but that our affections, or, according to the French appellation, our *emotions*, are nothing more than the re-enforcement of our actions. The affections themselves induce no actions, they are the concomitants of, and only, as it were, lend colour to, the actions. For the sake of illustration, I would say that our actions, as such, controlled as they are by our psychical actuating centres, resemble a pattern or stencil-plate as used in painting, *i.e.*, they give the contour or outline of the picture: they are accurately pre-determined by the agency of those actuating centres. But the affections correspond to the colours

of the painting, which give it life and warmth. The general sense or purpose of a painting is indicated by the contours; but life, and warmth, and realism, are imparted to it by the colouring. It is the same with regard to our actions. They are determined by the psychical actuating or inciting *centres.* But instead of flowing off to the exterior smoothly, lifelessly, automatically, they acquire life, fire, and colour from the *affections* and are simultaneously re-enforced internally, re-acting upon us much more intensely in consequence. The affections are the intensifying concomitants of our actions, and all that takes place in an affection, or a passion, has a much more powerful effect, both outwardly and inwardly, than it would otherwise have. From the inner delight, the quiet pleasure or displeasure, up to the greatest transports of joy, or the most furious bursts of anger, there is a great scale of emotions all of which intensify our actions and give them the corresponding colour.

The affections are, however, not set in operation subsequently, but spontaneously—simultaneously with our actions. The impressions which actuate the psychical inciting centres to action, also directly evoke the affections. One might say, the psychical actuating centres, after receiving an impression, first cause an explosion of the affections, and then—and not till then—does the action follow. This explosion of course may often be fatal to the action itself. The intensity of the affections constitutes the temperament of human beings. With some individuals the affections explode in very truth, disturbing the balance of all connections, now over-exciting, now checking them, and

thereby giving our actions a trend which under other conditions they would not have followed. Joy and fear sometimes control people of an over-sanguine or impressionable temperament to such an extent that their actions are like those of lunatics. But just as the affections may be detrimental or unhealthy, and accelerate a diseased condition, so, if circumstances be reversed, they may be beneficial or curative.

As we have already seen, Liébeault and Lévy were well aware of the energizing effect of emotions produced by outward impressions, and this circumstance has been very cleverly taken advantage of by Lévy. He says that Self-Suggestion works much more quickly and intensely upon a patient if he imagines himself to be in a healthy condition, and at the same time recalls from memory the emotions which accompany such a condition. One must not, therefore, merely wish for this condition; *what is necessary is, immediately to transport one's self, in imagination, into the condition of restored health with all the emotions attending such a state.* The Suggestion should not be put in the form *I will be*, or *do*, so and so; but the subject should, by an imaginative effort, actually *experience the sensation of being* or *doing* what is suggested. He should not say, for instance, "I *wish* for," or "I will have an appetite," but "I *have* an appetite," and simultaneously transport himself, by the aid of memory, into a state in which he knows that, formerly, his appetite was good. He might even resort to a memory-image or percept of an occurrence of real life. Think of a great banquet, for example, at which he was one of the guests and where he remembers having partaken of the choice viands set before him,

with an excellent appetite. Or he might recall the exquisite feeling of contentment he experienced at the feast; the pleasures of the table; the delicious flavour of the dainty food; and so on, until his mouth began to water; or, again, he might look back to the pleasurable feeling of ease and languor, produced by the process of digestion, after a substantial repast. In short, he re-awakens all the pleasant sensations that eating had ever afforded him in the past. Memory, or, if we prefer it, imagination can evoke sensations and emotions just as lively and intense as actual experience. Whoever doubts this, can never have been moved to tears or laughter by a novel, a play, or a piece of poetry.

As soon as I have thus connected the corresponding emotions with proposed Suggestion, I practically transport my whole being into the condition of recovered health, *i.e.*, I re-create the conditions under which my system operated when in a healthy state. The emotions, recalled from the time when I was in good health, with irresistible force rouse the various organs to action, just as if they, also, were in a perfectly healthy condition; or, in other words, the awakened healthy emotions work upon the same active centres which would come into operation in the healthy state; the proper Dominants assert themselves. As, in most cases, a curative effect, that is to say the displacement of diseased or painful conditions by healthy ones, is the object in view, we have mainly to seek the re-awakening of joyful, happy emotions.

To turn these teachings of profound wisdom to practical use, we must bear in mind the fundamental rule, that, unless

anticipatory or preparatory Suggestion be expressly intended, formulæ of Suggestion should never be put in the future, but always in the *present*, tense. Never state what *is to be* or what *shall happen*, but always assume that it *exists*, or *is* happening. Never say "I *shall*" or "*will* sleep," "I will not" or "am not going to tremble again;" "I *will* not have any more exciting dreams," "I *will* not again dread being in, or passing through, a certain locality," "I *will* have no more sick-headache," "I *will* compose myself," &c., but I must invariably speak as being in the contemplated condition already, *i.e.*, in the present tense: "I *am* sleeping," "I *am* not shaking any more," "I *have now* a steady hand," "I *have* no bad dreams," "I *have* no dread of going to, or being in, such and such a locality," "I *have* no sick-headache," "I *am* composed," &c. These words, if repeated ever so mechanically or automatically, will eventually *eat* themselves into our consciousness and hence transport the whole system into the condition implied in the words of the formula; and they will do this the more rapidly, and with an all the more lasting effect, the more vividly we, at the same time, recall the corresponding emotions, *i.e.*, the more completely we allow ourselves to be carried back into the times or circumstances in which we were still experiencing the normal sensations which attend a healthy state, and were not troubled by the disorders from which we are now seeking relief.

If the formulæ of Suggestion receive an emotional colouring, in accordance with the principle above set forth, they will work rapidly and in an astonishingly sure and reliable manner. I will therefore, whenever practicable, indicate in

the Suggestion Tables the emotions to be evoked in each case. To define these exactly is, of course, impossible, because every individual must rely, for that, upon his own recollections and personal experience.

d. Active Re-enforcement of Suggestion.

Besides the Emotive Re-enforcement there is another not less important auxiliary of Suggestion, namely, Active Re-enforcement. This is an ingenious discovery of Drs. Bernheim and Lévy, who also first applied it to practical use. Bernheim describes it as *l'entraînement actif à l'état de veille;* Lévy chooses the term *gymnastique psychique*, or *auto-suggestion en action.*

Active Re-enforcement of Suggestion is best explained by instancing a case from Dr. Bernheim's experience, of which the following is a summary account:—

"On the 21st of January, 1895, while staying in Paris, I was called upon to attend a young married woman of twenty-five years of age, who had been suffering from neurasthenia for about two years. She was the mother of two children, possessed of a strong constitution, had never been seriously ill, and was then suffering only from nervous debility. Both parents had been similarly affected. She had been attended by a physician for two years, but had obtained no relief. Her condition was characterised by the following symptoms: low spirits and a generally morbid state of mind, inability to sew, read, or do any work. Whenever she attempted to read, her thoughts became confused and she found it impossible to fix her attention upon her reading. She suffered from acute

nervous irritation, complained of pains in the region of the heart and at the finger-tips, and especially of a painful sense of exhaustion in the limbs. She could only walk with difficulty, and felt considerable pain in the ankles. Her digestion was poor, and she passed her nights in agitated sleeplessness. Her condition was one of general physical and mental depression and debility, which often compelled her to keep her bed. During the whole of the previous summer she had lain upon a couch, and since the beginning of winter she had not left her room. After trying in vain a course of treatment for her gastric troubles, and exhausting the whole list of known remedies, such as bromide, baths, the water cure &c., she found her state of health to be as bad as before. She was submitted to a strictly hygienic treatment, employment or exertion of any sort being forbidden; but for this she would have been entirely unfit in any event.

"I soon discovered that this young woman's malady was nothing but an enfeeblement of the nervous system, there being no trace of any organic disease. I suggested to my colleagues that we should try a course of massage, which we meant to exercise as a purely *suggestive* action. I assured Mrs. X. that this nerve-massage would relieve her pain to such an extent that she could undertake the journey to Nancy, where change of air and suitable medical attendance would soon restore her to health.

"At Easter, I again visited her at Paris. The massage treatment had had no effect, the nervous weakness remained the same, and the patient could now scarcely walk. She lay on the couch or in bed, motionless, full of anxiety, demoralised

After a consultation with a professor of the university she was advised to isolate herself in a cold-water cure establishment, and the isolation was to be so strict that she should not be allowed to see any of her family for weeks or months, and, at first, not even to receive any letters. To this, however, she could not make up her mind to submit. At this stage, I proposed that she should come to Nancy—not alone, but with her husband and children and all her servants. She liked the idea, but feared to undertake the journey ; she felt too weak ; her strength would be sure to fail her during the journey. I assured her that she had nothing to fear on that score, as I should accompany her myself. To convince her that she could walk I made her get up from her bed and walk about the room with me, which she did with considerable timidity and some pain in the limbs. Presently, however, she and her relations decided to go. Her husband rented a country house in the vicinity of Nancy. She was conveyed to the railway station, arrived at Nancy in a sleeping-carriage, and from Nancy she and her whole household were taken to the villa in a carriage.

" I attended her on the morning after her arrival. Instead of prescribing for her, I simply got her to walk about the room with me; taking her by the hand, I persuaded her to walk up and down for some minutes. She was very timorous, complained of a feeling of oppression, pains in the region of the heart, and especially of a sharp pain in the soles of her feet. I assured her that all this should be got rid of in time, and endeavoured to inspire her with courage and confidence by laughing at her complaints, and assur-

ing her that they were of no importance. In a few minutes she asked to be allowed to sit down; she was so very tired. I let her do so; and after she had rested for a few minutes, I persuaded her to walk for five minutes longer. I prescribed nothing for her; I allowed her to eat and live as she pleased, to have her children about her the whole day if she chose, but requested her to take no medicine of any sort. The next day I repeated the same performance, but extended the walking exercise to twenty minutes. Her timidity had considerably diminished, but the pains in the region of the heart and in the soles of the feet were still very acute. I made her walk much more quickly than the previous day, and ordered her to get up and walk as often as she could during the day. On the third day she walked with me for half an hour. I induced her to exert herself as much as possible in spite of the pain; and thus, by pursuing the same course day after day, I succeeded in bringing her round in about a week, so that she was able to take a walk of two miles without difficulty. The pains in the region of the heart disappeared in eight or nine days, and that in the feet in from two to three weeks.

"I proceeded in the same way to teach the patient to read intelligently. After a few days' treatment she still complained of her inability to understand what she was reading. I then made her read to me aloud, assuring her that in doing so she should understand at least some of the lines. At first, her mind was somewhat confused. I then said, 'Read it again and you will understand better, and she did. Thus I trained her to concentrate her

attention. In three sittings the reading difficulty was overcome.

"I continued this course of treatment in conjunction with Active Suggestion, while the patient was in the wakeful (or conscious) state, and in a short time she became as one transformed, both physically and mentally, to the boundless astonishment of her family. After a month's stay in Nancy, she returned to Paris, assumed the management of her household, quite happy, and full of life and energy. She continued to take her two hours' walk daily, enjoyed a good appetite and digestion, lived like other people, came and went at will, taking no heed of occasional slight nervous or neuralgic pains, or attacks of sick-headache. The effect of the cure has been maintained up to the present day."

With reference to this interesting and instructive case Dr. Bernheim adds: "What was it I did in this case? I did not hypnotise. In fact, the patient could scarcely have been cured in a state of hypnosis, which is a passive, artificial sleep. Besides, she was not accessible to hypnotism; for, at a later period, I did attempt to induce sleep, but unsuccessfully. What I made use of, in her case, was the power of *suggestive impulse*; I applied tests of psychical force, which I endeavoured to adapt to the idiosyncrasies of the individual. Indeed it would be a gross error to suppose that all sufferers from neurasthenia can be treated with one uniform formula of Suggestion, or that all formulæ can be constructed after one unvarying pattern.

"Here I had the case of a young woman who suffered

from nervous pains and a feeling of general physical and mental depression, a feeling which was fostered by listlessness in an extraordinary degree. Hence, what I had to do was, simply to provide a counterpoise to the conditions then prevailing. I *made* my patient get up; I *made* her walk; I subjected her to active impulses, and thus (by what may be properly described as 'psychical gymnastics,' or '*cerebro-motor dynamogeny*'), I succeeded in creating a mental and psychical diversion. The patient saw herself as she was, felt that she could walk, and so gained confidence. She ceased to give way to despair and moral collapse. I taught her to read intelligently by making her read, and I taught her to walk, by commanding her to walk. And by this so very simple process, I cured her of one of the most stubborn cases of neurasthenia, which had subsisted for two years, to the utter despair of both her family and her medical attendants."

"This lucid statement, and the strikingly logical arguments by which it is supported," says Lévy, "give us an idea of the important part which psychical gymnastics must play in Self-Suggestion. The sole difference, in regard to Self-Suggestion, is that here, the subject himself is, as it were, his own 'trainer' (*entraîneur*). I must try, however, to give a still clearer definition of Active Re-enforcement, the better to show its importance in relation to purely Idealistic Suggestion.

"The principle of Idealistic Suggestion (*de l'auto-suggestion idéative*) is the suggesting of an idea to one's self, and so concentrating the attention upon that idea as

to secure its realisation by sheer mental effort. In Active Re-enforcement (*gymnastique psychique*) the original suggestion subsists, indeed, but it is relegated to a second phase. Take, for example, the well-known French saying, '*L'appétit vient en mangeant*,' or 'appetite comes with eating'; this is perfectly *typical* of Self-Suggestion, coupled with Active Re-enforcement. The person who says this to himself evidently *believes*, on sitting down to his meal, that he has no appetite. A little reflection, of course, will show at once that this is not so; for if he did not have *some* inducement to eat, however slight or indirect (whether habit, or a sense of the necessity of keeping up his bodily strength), and hence a certain desire to eat, it is obvious that he would not even make an attempt to take food, but would simply reject it."

The initial idea, therefore, exists. It is not capable, however, of directly rousing us to action, or of effectively exercising its impelling influence. But the moment we start carrying out the movements which must accompany the impulse to action. the connection, which had been severed, is restored; the check is removed; and the impelling and controlling power of the idea quickly increases. We thus realise the important fact that, between the idea and its physical realisation, there exists a permanent association of so intimate a nature that one cannot work upon one of these two elements without at the same time affecting the other. Every idea that is suggested to us presses us, as we know, to carry it out—to act; now, suppose we reverse the order, and take the (imagined or simulated)

physical realisation of the idea first: then, by the same process of reasoning, the idea itself, however feeble and powerless, will necessarily awaken, and gain strength and power, as its outlines are more and more sharply defined. From this we deduce the simple proposition that, for purposes of Self-Suggestion, *the subject should behave and act just as if he were already placed in the condition in which he desires to be.*

The appetite of the man who sits down to table will come much more quickly if he simulates the gestures which he is wont to perform when eating, *i.e.*, if he takes the spoon in hand, or raises his hand to his mouth, or gently taps on his chest with the palm of his hand, as some people do to signify that they are enjoying their meal.

Thousands of times, in our every-day life, do we unconsciously practise these Active Re-enforcements to stimulate our actions. The whole ceremonial of life, all the social forms of observance and civilities, the multitude of gestures which accompany speech, are nothing but Active Re-Enforcements of our internal impulses. When we fold our hands in prayer, is this not simply an Active Re-enforcement of our inner religious mood? Has all the pomp of the Roman Catholic ritual any other motive than to call forth a more ready effusion of religious ardour, or give added force to the impulses which move the believer to acts of piety?

All the movements or actions which we execute for the sake of promoting our internal and external well-being we can also make subservient to suggestive ideas. In the Sug-

gestion Table. I will give a suitable form of Active Re-enforcement in each case, though here, as in the case of Emotive Re-enforcement, the forms may vary to suit individual characteristics or other circumstances.

e. Anticipatory or Pre-Suggestion.

The more closely we follow Suggestion in its effects, the more we must admire the ingenuity revealed in the rules of conduct laid down by the Nancy school of psychologists, for it shows the truly prophetic genius with which those men have fathomed the mysteries of our soul-life. Here we have a piece of practical psychology before us, which outweighs all the high-flown verbiage of our philosophers a hundredfold, and brings more blessings to suffering mankind than all the wisdom of the doctrinaires taken together. It seems as if Lévy had actually managed to *hear* the gentlest whisperings of the most secret emotions of the soul.

The psycho-spiritual element in us is a fabric of a most delicate texture; it must be touched gently and cautiously in *statu nascendi;* only very gradually may it be awakened during the condition of quiescence; only by slow degrees can it be directed into the proper channels of its activity. Anything sudden, rough, or violent terrifies it, scares it away, destroys it. The suggestive idea may only be breathed into it, so to speak; only very slowly and gently can it gain a footing; only very gradually does it take root; and through artificial re-enforcements one should endeavour, little by little, to place it upon a firm

foundation. Any premature "forcing" will but cause its collapse. When, however, it is once firmly settled, it proceeds onward to its goal surely and unswervingly, turning neither to the right nor to the left.

The suggested idea needs time to take effect. All suddenness stifles it, all impetuous pressing scares it away. Above all it requires time for its evolution and realisation It is astonishing to witness the infallibility of its effects, provided it is given sufficient time to develop.

In view of this, it would be unwise to resort to Suggestion too frequently, or to have too much of it at a time. An idea suggested in a correct and proper manner pursues its work of its own accord; it needs no urging; all it requires is to be left to itself for a sufficient length of time, which varies in each individual case, and which we are unable to calculate, as it is dependent upon the bodily condition of the subject. It is always advisable therefore, to dismiss the Suggestion from one's mind as soon as done with, and to think of other things; presently its sudden realisation will come as a grateful surprise. This fact every one can verify for himself. Thus we may take the case of a man lying lazily in bed or upon the sofa, without any intention to get up; a moment later the idea of rising does occur to him, and he addresses to himself the Suggestion: "I am going to get up now." While doing this, however, he still feels too lazy to act upon this Suggestion of his; new ideas, too, pass through his mind; he thinks of totally different things; and behold, in a few minutes, under an almost unconscious impulse, he *suddenly does get up.*

Lévy, therefore, recommends—and I have had occasion to recognise the soundness of his advice in innumerable cases—that Suggestion should mainly be practised in the mornings and evenings, at which times the state of quiescence is most readily attained, as we have already seen; and that Suggestion should always be made *in advance:* for example, that, in the morning, sleep should be suggested for the evening of that day, or that at night cheerfulness, or industry, should be suggested for the following morning. Such suggestions operate with absolute certainty.

Lévy calls this form of suggestion *suggestion à distance.* I have termed it Anticipatory or Pre-Suggestion. This form of Suggestion is also clearly indicated in the Suggestion Tables.

There are, however, many cases in which either a repetition of the same form of Suggestion is necessary, or an unforeseen circumstance necessitates the use of a special form of Suggestion, which shall produce its effect immediately. For instance, in the case of persistent sleeplessness, the Suggestion may be repeated for the same night. Should one be suddenly seized with headache in the street, the proper form of Suggestion should be used instantly. This I call Contemporaneous Suggestion, to distinguish it from Anticipatory, or Pre-Suggestion.

Pre-Suggestion often works with astonishing precision, especially when a certain time for its verification is appointed, so that one is apt to be misled into the unlikely hypothesis that the human system is capable of being timed by the clock. Thus Padioleau's example, which has been

quoted above, might give rise to some such notion. It is remarkable, too, that when a person suggests to himself, for example, that his bowels shall act at a given hour, they do act at the precise minute fixed by the Suggestion. Without taking Shakespeare's words, "There are more things in heaven and on earth . . . than are dreamt of in your philosophy," too seriously, we need not wonder so much at this punctuality of our system. The most important organic functions follow one after the other in a cycle of accurately timed successive stages, and if disturbed persistently, and for long periods at a time, may be followed by grave disturbances of, and dangers to, the system itself. Wakefulness, sleep, absorption and assimilation of food, the production and circulation of the blood, menstruation, &c., all follow a more or less regular cyclical order, and it is almost certain that similar functional cycles are completed in regions less accessible, as yet, to our inquisitive mind.

C.—Formulæ of Suggestion.

Below we give the proper formulæ of Suggestion for setting in operation the correct Dominants, in accordance with Dr. Lévy's tactics. The formulæ given are quite general, and could not, in the nature of things, be otherwise. I have already endeavoured to show above how the individual sensations and experiences must, in many cases, determine what particular form of Suggestion is required in any given case, and how each patient may find it necessary partly to modify and partly, perhaps, to reconstruct altogether the formulæ of Suggestion here stated to suit his own idiosyncrasies, and the circumstances peculiar to his case However, this will not be difficult, for whoever has once given Self-Suggestion a trial, and has satisfied himself of the rapidity and certainty of its effects, will soon be quite at home with the formulæ, and will learn to make them up for his own use, or adapt them to the particular requirements of his case.[1] All he has to do is to adhere strictly to the general plan of Dr. Lévy's tactics.

Self-Suggestion gradually endows us with almost unlimited power and control over our bodily and mental Ego. Lévy very truly says: "By Self-Suggestion we rise, as it were, above and beyond our Ego, and control it in every direction. Indeed, volition, of which Self-Suggestion is the vehicle, manages body and mind as a wise tutor does a child. And herein lies the cause of the contentment and composure

[1] The formulæ for Sexual Disorders have been left out entirely in this work, as the subject is too important and comprehensive a one to be crowded into this volume. I am dealing with this subject exhaustively in my book on Sexual Neurasthenia which constitutes the sequel to "Will-Power."—R. J. E.

which Self-Suggestion (differing in this from hypnosis) affords us. It has been asserted that hypnosis in some cases leaves undesirable after-effects. Against this charge the advocates of hypnotism have entered a decided protest. They may be right. However, they cannot deny that hypnotism bends the will of the subject to that of another and robs him of his own free will. This thought cannot but have a depressing influence upon every patient.[1]

In regard to Self-Suggestion the case is totally different. Here, on the contrary, the will of the patient is determinative; he alone decides upon his fate, and although he applies the formulæ of Suggestion in accordance with fixed rules, he selects them at his own option, and works them as he thinks fit. With the control which he has over himself he gains a considerably greater assurance in carrying out his course of self-treatment; he is not dependent upon the ability or inability of others, he has no need to put his confidence and other people's efficacy to the test. The very first success he achieves lends him courage and confidence, and with a firm hand he grasps the helm of self-reliance.

Now, in regard to the mode of applying Self-Suggestion, the sufferer from neurasthenia must, from the first, have in view a treatment of *the whole man*, regard body and soul as one. Since neurasthenia consists particularly of disturbances in the central nervous system, its treatment must be directed against *all* the functions of the system; for we have already seen that the psychical inciting or actuating centres are so interwoven, and mutually influence one another so strongly, that if one such centre become disturbed or diseased, it must

[1] Even in cases of Sexual Neurasthenia I prefer self-suggestion to hypnotism, although the latter has often been found most effective. See "Sexual Neurasthenia."

more or less affect other centrés. The patient, therefore, has to contend not only with one particular symptom, but with *all* the symptoms that indicate his morbid condition. According to the gravity of his case, however, he may or may not be able to use Suggestion upon all symptoms simultaneously; he may have to divide his course of treatment into a number of successive stages or separate sections.

As we have already seen in the Chapter dealing with the Diet for Neurasthenics, our whole mental and psychical activity first of all rests upon a material foundation, upon the physico-chemical processes of nutrition and assimilation. The brain, or the central nervous system, as the scene of our mental and psychical functions, requires for its proper development a constant supply of healthy blood and the maintenance of a perfect organic equilibrium, as imperatively as any other organ of the system. All Suggestion, every attempt at influencing the physical functions through the Will, would be futile, or at all events could have but a transient effect, even in the most favourable case, if the neurasthenic did not take the trouble to see that the Will found a ready response in the normal functions of the brain matter. The seed of volition can only become fruitful in a rich, congenial soil; in a barren, poorly fertilised soil, all attempts at inducing germination will fail. When the body is so run down that it can no longer respond to the promptings of Suggestion, or when Suggestion is only capable of accomplishing a transient, but no permanent improvement, it becomes necessary to resort to artificial aid in the shape of special dietetics, and through the Tonic Tea above mentioned.

In such cases the neurasthenic must exercise the virtue of

patience: it is impossible for him to expect to make as rapid progress towards recovery as people with stronger nerves, would do, with whom Suggestion finds a ready response. Besides, in such cases it is advisable to use Extraneous Suggestion more freely. The formulæ of Extraneous Suggestion are always given in the Suggestion Tables, together with those of Self-Suggestion. In comparatively benign cases Extraneous Suggestion may be dispensed with. In severer cases, however, where the patient cannot even rouse himself sufficiently to read a book such as the present, the person administering the formulæ of Extraneous Suggestion must combine them with those of Self-Suggestion, and, above all, seek to produce Emotive and Active Re-enforcement in the patient, using the Suggestion Tables as and where practicable.

Simultaneously with the means of invigoration afforded by a suitable diet, or even where no special diet is indicated, Suggestion must always, at first, be directed against the *vegetative* morbid symptoms, while the general strengthening of the body should in all cases be striven for. The first attempts at Suggestion should, therefore, be directed against insomnia and lack of appetite.

Suggestion, however—and this is important—will only be effectual if each formula be used by itself, without intermixture with others. After each administration of Suggestion, an interval of some hours must be allowed to pass before another is commenced.

Failing sleep and appetite must, in all cases, be restored at once. In doubtful cases one must always be guided by circumstances. Contemporaneous Suggestion, in fact, must

by its very nature, accommodate itself to the conditions prevailing *at the time*. Thus I would suggest to myself, say, an *appetite* immediately upon sitting down to table, or *sleep* on going to bed. Only in the case of Pre-Suggestion, which after all is the most effective, do any doubts arise in the mind. But here again guide-marks may soon be found. It is evident that I can best apply Pre-Suggestion for sleep on waking in the morning, while the Emotive as well as the Active Re-enforcement of Suggestion, meets with greater success in bed. If I have applied the Pre-Suggestion for sleep at 7 o'clock in the morning, I can apply Pre-Suggestion,—for an appetite to be got by dinner-time,—about 10 a.m.; while Emotive and Active Re-enforcement may readily take place during the meal. Likewise, I can make the Pre-Suggestion, for an appetite which is to take effect at supper-time, about 5 p.m.

If Pre-Suggestion is well performed in the state of quiescence, Suggestion for sleep will infallibly prove effective in two to three days' time, and if Contemporaneous Self-Suggestion is also continued in the evening, a repetition of Pre-Suggestion in the state of quiescence may be interposed not later than on the third or fourth morning: this may be tried against headache, neuralgia, twitching of the muscles, or any other nervous symptoms. Should, however, relapses of insomnia occur, Pre-Suggestion for sleep, in the quiescent state, may be resumed for a few days in the morning. In all cases care should be taken at the beginning of the course of treatment to direct one's whole attention towards the recovery of sleep and appetite, should these be found wanting; all other disorders will then be readily disposed of as a matter of course, and in a comparatively short time.

One should not use Suggestions more than four times a day, viz., in the morning, forenoon, afternoon, and evening. This number will be found amply sufficient. The main thing in Suggestion is *regularity*. When sleep and appetite are regulated once more, there is room for similarly treating two other symptoms. As I have already pointed out, Suggestion must not be repeated too often. It is well, therefore, always to treat each of two symptoms alternately as above directed with regard to insomnia and loss of appetite. Should there be only one symptom to be got rid of, Suggestion should only be used twice a day.

After each administration of Suggestion,—whether Anticipatory or Contemporaneous,—has been completed, *the patient should immediately divert his thoughts to other subjects.* It weakens the effect of Suggestion very materially, if one dwells upon the suggested thought for any length of time. When a given set of formulæ (including, of course, those of Extraneous Suggestion, alternating with, or following immediately upon, Self-Suggestion) are done with, one must not think about them any more. The less one thinks about the formulæ used, the quicker and surer will be the spontaneous effect of Suggestion.

Contemporaneous Suggestion may be used at any unusual time, whenever circumstances or emergencies require it. In the same way as I use Contemporaneous Self-Suggestion for insomnia upon going to bed, or for lack of appetite upon sitting down to table, I can also, of course, use it for headache, the megrims, neuralgic pain, &c., the instant these disorders appear. It is for this very reason that Self-Sugges-

tion constitutes such a wonderful preservative: its magic curative powers are at all times at one's immediate disposal.

Indeed, this magic influence is felt by any one who has struggled against his afflictions by the aid of Self-Suggestion; such a person, even when he has regained his health, never ceases to make use of Self-Suggestion. Its power over our psychical being is unlimited, and with this power grows our self-confidence and strength of will, which develop within us unnoticed, and gradually become irrepressible regulators of our every act or deed.

By Self-Suggestion I not only control all minor physical ailments which embitter the lives of the majority of mankind, but I banish all oddities of my character, all my changing moods; I round off the sharp angles, as it were, in my conduct or deportment; I set up pure and noble relations between myself and my surroundings; and, above all, I establish within myself peace and harmony, and a happy feeling of physical and psychical health and freshness. How many instances are there of people who, through strenuously endeavouring to attain a high ideal, through pursuing a noble object in life, have reached an exceptionally great age, even though physically frail. It was the power of their spirit over their body that gave them so extraordinary an energy and vitality. So it is also with Self-Suggestion: this constant inciter and supporter of our will, in the life-preserving paths, reacts upon our body; it is capable of prolonging our life for decades. The mutual reactions constantly taking place between the spirit and the body have found their most powerful inciting agent in Self-Suggestion; and when this

fact once becomes generally known, the discoveries of the Nancy School will be commended as the highest achievements of our time.

Use of Formulæ of Suggestion.

The contents of the Suggestion Tables are so arranged that the formulæ of *Self-Suggestion* come first of all, then follow the formulæ of *Emotive* and *Active* Re-enforcement, and lastly the formulæ of *Extraneous* Suggestion.

The practical use of these Tables should, however, as far as practicable, be somewhat as follows: First of all it is necessary to master, and as fully as possible to identify one's self with, the *mental* formula. Immediately after this one should strive to become as thoroughly identified with the formula of *emotive re-enforcement;* in fact, to get so vividly impressed by it that its effect shall be maintained during the soft and half-loud utterances of the formulæ. The dream-like visions attending emotive re-enforcement harmonise pretty well with the whispered and half-loud utterances of the formulæ. With the loud utterance of the formulæ, on the contrary, the state of quiescence is banished and the wakeful, living state is induced, and, with this, the moment has arrived for proceeding with *active re-enforcement.*

The same rules apply where Self-Suggestion is practised, not in a state of quiescence, but only with the eyes shut or, indeed, with the eyes open. In practising Self-Suggestion during the day, *i.e.*, while a state of quiescence

is impracticable, one should always, if possible shut one's eyes. Only where this is not feasible should Suggestion be performed with the eyes open. *The main thing is, to focus one's whole attention upon the aim and purport of the formulæ and to utter these with deep and earnest conviction. The words must be spoken slowly and impressively.*

The formulæ of the Extraneous Suggestion may be uttered when the Self-Suggestion is done with. The second person may, however, interpolate these formulæ between the formulæ of Self-Suggestion used by the patient himself; in other words, he may encourage the patient as he goes along. Should the patient be too listless to summon up sufficient *energy* for Self-Suggestion, so that Extraneous Suggestion must *precede* Self-Suggestion, the friend or attendant who is to perform such Extraneous Suggestion may, if necessary, use the same formulæ which are prescribed for the Self-Suggestion (of course changing the mode of address accordingly: for example, instead of "I sleep," substitute "you sleep," &c.), and interpose among these, or follow them up by, the formulæ of Extraneous Suggestion.

The assistance of a second person at the beginning of the course of treatment is necessary only for a short time, even in the most serious cases. As soon as the patient experiences the first signs of relief or improvement, the awakening of hope will urge him on cheerfully to venture upon Self-Suggestion.

Should it be necessary for the purposes of Extraneous Suggestion, to resort to *emotive* and *active* re-enforcement

as well; in other words, where the patient lacks energy to submit himself voluntarily even to Extraneous Suggestion; the second person may describe to him the emotive images appearing in the Suggestion Tables or, according to circumstances, devise new ones. Active Re-enforcement by a second person, however, is, in most cases, difficult, if not impossible.

Where all that is required is to stroke the patient's head, or the part of his body where pain is felt, this can certainly be done by the second person easily enough; and in many cases this course may be recommended as a mere accessory to Extraneous Suggestion. Directions for this purpose will be found in the Suggestion Tables, after the clause "Extraneous Suggestion," under the head "Active Re-enforcement."

The formulæ of the Extraneous Suggestion must also be uttered with great decision and emphasis, and in a tone of deep conviction. Indeed, it is advisable, where circumstances admit of this, to assume a tone of command or authority. The person exercising Extraneous Suggestion can only inspire the patient with belief and confidence if he himself evinces an unshakable belief in and reliance upon the efficacy of his spoken formulæ.

In very acute or stubborn cases the number of formulæ given in the Suggestion Tables may be added to, if insufficient. I must, however, once more caution my readers against the opposite extreme. The matter entirely depends upon the special features of each individual case, and will soon be settled by observation and experiment.

Formulæ of Suggestion.

Table I.—For Insomnia.

Anticipatory Self-Suggestion.

In the morning, upon awaking, in the state of quiescence:

Once, mentally:	**To-night I shall sleep soundly and peacefully!**
Six times, softly:	**To-night I shall get some sleep!**
Four times, half-aloud:	**To-night I shall sleep soundly!**
Twice, aloud:	**I shall sleep to-night!**
Emotive Re-enforcement:	I imagine myself in the delightful feeling produced by a refreshing sleep; the pleasant awakening from a sound sleep, with the sense of renewed strength and vigour.
Active Re-enforcement:	I shut my eyes, pass the palm of my hand over my forehead and eyes, and lie down for a moment in the most comfortable posture I can assume, viz, that in which I am wont to fall asleep; I also pretend to yawn several times.

Extraneous Pre-Suggestion:

Once, aloud:	**Yes, you shall sleep soundly to-night**
Once, aloud:	**You shall sleep very soundly indeed!**

Once, aloud: **Just think how differently you feel from what you did a little while ago! That Herb Tea *has* done you good! you have never slept better in your life!**

At 6 o'clock, or at the very latest 7 p.m., all brain-work must be discontinued. The evening should be spent in light, cheering converse, merry amusements, and gentle out-door exercise. Exciting games are to be avoided. Supper should be taken between the hours of 7 and 7.30 p.m. A foot-bath in lukewarm water, with plenty of soap, is recommended.

Contemporaneous *Self*-Suggestion:

At night, after getting into bed, in the state of quiescence:

Once, mentally: **To-night I sleep soundly and peacefully!**

Once, softly: **Now then, I am going off to sleep!**

Twice, softly: **I am asleep!**

Once, half-aloud: **Yes, I am asleep!**

Twice, half-aloud: **I am asleep!**

Once, aloud: **Yes, I am asleep!**

Once, aloud: **I am asleep!**

Emotive Re-enforcement: The same as in the morning.

Active Re-enforcement: „

Contemporaneous Suggestion by Another:

Once, aloud:	**You shall sleep; yes, you are asleep already!**
Twice, aloud:	**You shall sleep soundly to-night do you hear?**
Once, aloud:	**Good night; you are asleep.**

Should the patient wake up during the night and find he cannot go off to sleep again at once, he should use the same formula of Suggestion as on going to bed.

In most cases, however, a brief period of Suggestion will prove sufficient, especially if begun immediately upon awaking. On no account should such a phrase as "I wish I [illegible] go to sleep again" be [illegible] For Suggestion the present only should be used.

Once, mentally:	**I am now falling asleep again!**
Three times, softly:	**I sleep!**
Twice, half-aloud:	**I sleep!**

Persons waking several times during the night need only repeat each time the same formulæ as above.

Should Extraneous Suggestion be feasible, the formulæ should also be in the present tense:

Once, aloud:	**You are falling asleep again!**
Twice, aloud:	**You are asleep!**

In a short time Self-Suggestion will give the patient such control over sleep that he will presently be able to go to sleep and awake at his pleasure two or three times in an hour.

Formulæ of Suggestion.

Table II.—For Nightmare or Exciting Dreams.

Anticipatory Self-Suggestion.

In the morning, upon awaking, in the state of quiescence:

Once, mentally:	**To-night I shall sleep soundly, without dreaming!**
Five times, softly:	**To-night I will have no dreams.**
Four times, half-aloud:	**To-night I will sleep without dreams!**
Twice, aloud:	**I will sleep to-night and will have no dreams.**
Emotive Re-enforcement:	I place myself, in fancy, in a condition of utter fatigue and exhaustion, in which I have not energy enough left for any thought, nay, even for a dream.
Active Re-enforcement:	As in the case of Suggestion for Insomnia, I shut my eyes, pass the palm of my hand over my forehead and eyes, lie down in the most comfortable position in which I am used to going to sleep; I also yawn artificially several tim

Extraneous Pre-Suggestion:

Once, aloud:	**Y**

Once, aloud: **Dreams proceed from indigestion, they say; but you have had some Tonic Tea which helps digestion; so you do not dream to-night.**

Once, aloud: **You shall have no dreams to-night; no dreams!**

The patient will do well to have supper half an-hour to one hour earlier than usual and to take nothing more between supper and bed-time except some Tonic Tea; above all, no spirits of any kind; neither is smoking allowed. Reading of an exciting nature should be strictly eschewed. Exercise (never violent, however) in the fresh air is the best way of spending the time before going to bed.

Contemporaneous Suggestion:

In the evening, after getting into bed, in the state of quiescence:

Once, mentally: **I will not dream; I am not dreaming now!**

Six times, softly: **I do not dream!**

Four times, half-aloud: **I will have no dreams all night!**

Twice, a'- ' **No. I am not dreaming!**

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Secondary Suggestion at the time:

Once, aloud:	**You shall not dream to-night, you have taken some Tonic Tea, which quiets you; youshall have no dreams.**
Twice, aloud:	**You are *not* going to dream; do you hear?**
Once, aloud:	**You do not dream!**

Formulæ of Suggestion.

Table III.—For Drowsiness and Late Rising.

Anticipatory Self-Suggestion:

In the evening, immediately after retiring, in the state of quiescence:

Once, mentally:	**To-morrow morning I get up at seven o'clock!**
Once, mentally:	**I continue fresh and active and attend to my work the whole morning.**
Four times, softly:	**I get up at seven.**
Four times, softly:	**I continue strong and active the whole morning.**
Twice, softly:	**I work hard!**
Twice, half-aloud:	**I get up at seven!**
Twice, half-aloud:	**I remain wide awake the whole morning!**
Once, aloud:	**I get up at seven!**
Once, aloud:	**Yes, at seven!**
Once, aloud:	**I remain wide awake the whole morning!**
Emotive Re-enforcement:	I imagine a beautiful spring morning. I hear the songs of the birds, and upon getting up and opening the window I breathe the invigorating spring air; everything calls to me to come out and enjoy the intoxicating fragrance of budding

Nature.—Should I harbour a vision of love in my memory, I transport myself with delight into the happy, blissful feeling which shall be mine on meeting my beloved one at our familiar trysting-place in the early morning hours.

Active Re-enforcement: I rub my eyes and stretch myself as one does upon awakening in the morning; I sit up once or twice and move as if I was going to get up.

Extraneous Pre-Suggestion:

Once, half-aloud: **You get up at seven o'clock to-morrow morning whether you are called or not!**

Once, aloud: **I know it for a certainty.**

Once, aloud: **You remain wide awake the whole morning and work diligently.**

Once, aloud: **At seven o'clock you are up and about!**

Once, aloud: **Do you hear? at seven o'clock certain!**

After dinner, when the indomitable drowsiness sets in, it is allowable to give way to it after the following Contemporaneous Suggestion:

Contemporaneous Self-Suggestion; in the state of quiescence:

Once, mentally: **I do not sleep longer than half-an-hour;**

Once, mentally:	**After which I remain awake until bed-time!**
Four times, softly:	**I sleep half-an-hour only!**
Twice, half-aloud:	**I sleep only half-an-hour!**
Once, aloud:	**I sleep only half-an-hour,**
Once, aloud:	**After which I remain awake until evening.**
Active Re-enforcement:	As above.

Extraneous Pre-Suggestion:

Once, aloud:	**You sleep half-an-hour only!**
Once, aloud:	**In half-an-hour you get up and remain wide awake until evening.**
Once, aloud:	**Do you hear? You sleep half-an-hour and no more!**

On the third or fourth day the duration of the after-dinner nap should be reduced through Suggestion to a quarter of an hour. In the case of young people, the need for an afternoon nap is to be entirely done away with through Suggestion; with older persons a nap is allowed.

Should the drowsiness be irresistible, Pre-Suggestion also must be used in the morning in anticipation of the afternoon nap.

Pre-Suggestion in the morning may also serve for entirely stopping after-dinner sleep.

For the former case the following formulæ are to be employed:

Anticipatory Self-Suggestion:

Once, mentally: **This afternoon I sleep half-an-hour only!**

Six times, softly: **I sleep half-an-hour only this afternoon.**

Four times, half-aloud: **I sleep only half-an-hour this afternoon.**

Twice, aloud: **I sleep half-an-hour only after dinner.**

Emotive Re-enforcement: I imagine myself in a condition of energetic activity, I revel in the inspiring feeling that instead of wasting my valuable time in sleep, I employ it to advantage. I realise the great satisfaction I shall feel at having gained a victory over myself. Besides, I make it clear to myself that the afternoon nap is not at all necessary for the preservation of health, but a bad habit, that leaves behind a feeling of dulness and indolence.

Active Re-enforcement: I rub my eyes with both hands, shut my eyes, and then open the lids with two fingers of each hand. I repeat this several times.

Extraneous Pre-Suggestion:

Once, aloud: **You sleep only half-an-hour after eating!**

Once, aloud: **Not a minute longer!**

Once, aloud: **Do you hear? half-an-hour only!**

Where the after-dinner nap is to be discontinued altogether, the following formulæ should be employed:

Anticipatory Self-Suggestion:

In the morning, immediately upon waking, in the state of quiescence:

Once, mentally: **This afternoon I do not feel sleepy!**

Once, mentally: **I do not sleep to-day after dinner!**

Six times, softly: **I do not sleep to-day after dinner!**

Four times, half-aloud: **I do not sleep after dinner!**

Twice, aloud: **No, I do not sleep after dinner!**

Emotive Re-enforcement: The same as above, in the Pre-Suggestion of the morning.

Active Re-enforcement: This must be omitted; the form of suggestion above indicated for limiting the after-dinner nap to half-an-hour would here fail entirely in its purpose, indeed have quite the contrary effect.

Extraneous Pre-Suggestion:

Once, aloud: **You do not sleep this afternoon after dinner!**

Once, aloud: **It would be a shame for you to sleep after dinner; you do not need it. You slept the whole night.**

Once, aloud: **You do not have to sleep after dinner any more; now you lead a sensible life.**

Twice, aloud: **You do not sleep after dinner!**

Once, aloud: **Do you hear? you do not sleep!**

Immediately after dinner, Contemporaneous Suggestion may also be used; in most cases, however, it will be superfluous. The best thing after eating is immediately to leave the table and take a seat at the window in a hard, uncushioned chair, and watch the traffic in the street; or look at a newspaper or amusing book; or indulge in pleasant converse. Do not sit on a sofa or other soft seat. Dry reading or any laborious occupation is to be entirely avoided, so as not to hinder digestion. After thus resting for half-an-hour, one may walk slowly up and down the room, or better still, in the open air. Half-an-hour after eating, a small cup of coffee is also recommended. (Dinner as referred to in the above is understood to be the midday meal.)

Formulæ of Suggestion.

Table IV.—For Breathing through the Mouth and Snoring.

Every sufferer from neurasthenia, whose lungs are not in perfect order, must above all endeavour to accustom himself to breathe with the mouth shut by day as well as by night. Nothing is more injurious to the lungs than breathing through the mouth, especially as in bad, dusty air all sorts of disease germs are floating about, which are carried direct into the lungs instead of being arrested by the natural air-filter provided by the nasal passages. Many of the diseases which cause death early in life, spring only from the abuse of the lungs through bad› improper respiration while sleeping. Also that horrid noise of snoring, so disagreeable to all who happen to be near, is only the result of sleeping with the mouth open.

Breathing through the nose is also of advantage for the further reason that it causes the air to circulate through the Eustachian

tube, which collects the oxygen and refreshes the brain. In taking a walk in the fresh air or in mountain-climbing one soon becomes aware of its beneficial effects. The neurasthenic should first of all see that his head is "clear." Every patient who breathes through the mouth must resist this pernicious habit with his whole energy and without delay. This is an unavoidable condition for any permanent cure. Of course it is a habit which it is extremely difficult to break, and which can hardly be got rid of in less than two or three weeks.

Anticipatory Self-Suggestion:

In the morning, on waking up, in the state of quiescence:

Once, mentally:	**I breathe with my mouth shut.**
Six times, softly:	**I keep my mouth tightly shut while breathing.**
Five times, half-aloud:	**I breathe with my mouth shut.**
Three times, aloud:	**I keep my mouth tightly shut while breathing.**

Emotive Re-enforcement: I imagine myself in a cloud of dust which I am doing my best to struggle against by keeping my mouth tightly shut.

Active Re-enforcement: I clench my teeth, press my lips together, and draw several deep breaths through the nose.

During the day the subject should take care to keep his mouth shut whenever feasible. In walking briskly, if he should find that breathing through the nose alone does not furnish him with a sufficient quantity of air, it is better for him to lessen the pace than to give way to any tendency to breathe through the mouth. Should he find himself inadvertently breathing through the mouth, he should repeat the suitable formulæ of Self-Suggestion two or three times during the day.

Extraneous Pre-Suggestion:

Twice, aloud: **To-day you breathe through the nose only!**

Twice, aloud: **You keep your mouth firmly shut!**

Once, aloud: **Do you hear? you only breathe through the nose to-day.**

Once, aloud: **You go on breathing all day as you are doing now!**

Contemporaneous Self-Suggestion:

In the evening, immediately after getting into bed, in the state of quiescence:

Once, mentally:	**I sleep with my mouth shut and do not snore!**
Six times, softly:	**I shut my mouth tightly and only breathe through my nose!**
Four times, softly:	**I do not snore!**
Three times, half-aloud:	**I breathe quietly through my nose, and keep my mouth tightly shut!**
Twice, half-aloud:	**I do not snore!**
Twice, half-aloud:	**No, I do not snore; I keep my mouth tightly shut!**

Emotive Re-enforcement: Instead of the ugly sight of a person snoring, with open mouth and distorted features, I imagine myself to be sleeping tranquilly with my mouth shut, and an expression of peace and repose upon my countenance.

Active Re-enforcement: I lie down on my right side, clench my teeth, press my lips firmly together, and draw breath deeply several times, through the nose. In sleeping one should never lie on the back. It is best always to sleep upon the *right* side.

Contemporaneous Suggestion by Another:

Twice, aloud:	**To-night you keep your mouth tightly shut in sleeping.**
Twice, aloud:	**You do not snore.**
Once, aloud:	**You breathe only through your nose.**
Once, aloud:	**Do you hear? You sleep with your mouth shut!**

Once, aloud: **You do not snore!**

Once, aloud: **Just as you have been keeping your mouth shut now, you keep it shut the whole night.**

If the second person sleeps in the same room with the patient and is awakened by his snoring he must immediately arouse the patient and make the above Contemporaneous Suggestion. It is advisable, however, to dispense with the Contemporaneous *Self* Suggestion, as otherwise the patient will have difficulty in going to sleep again.

Formulæ of Suggestion.

Table V.—For Loss of Appetite.

Anticipatory Self-Suggestion:

In the morning, on waking, in the state of quiescence:

Once, mentally:	**To-day I have an appetite; to-day I eat heartily!**
Once, mentally:	**My stomach is in good condition, the Tonic Tea has worked wonders with it.**
Six times, softly:	**To-day I have an appetite.**
Five times, softly:	**I eat with pleasure and appetite.**
Four times, half-aloud:	**To-day everything tastes delicious.**
Twice, aloud:	**To-day I have an appetite.**

Emotive Re-enforcement: I imagine myself to be one of a distinguished dinner party, whose refining influence adds to my excellent appetite. The viands are so appetising, too, and the *cuisine* so excellent, that the very thought makes my mouth water. I carry myself in imagination back to the time of my youth, and remember the keen delight I felt whenever one of my favourite dishes (and they were many!) was set before me. I also recall the comfortable feeling that attends a good digestion.

Active Re-enforcement: I smack my lips and simulate the movement of mastication and swallowing. I join the thumb and fingers of one hand, as if holding some choice morsel, and make the movement of putting things into my mouth.

Anticipatory Suggestion by Another:

Once, aloud: **To-day you have an excellent appetite!**

Once, aloud: **Only think what a splendid effect the Tonic Tea has!**

Once, aloud: **You eat to-day with pleasure and enjoyment!**

Once, aloud: **You are hungry!**

Once, aloud: **Do you hear? you eat with a good appetite!**

Contemporaneous Self-Suggestion:

Immediately before eating, whether at breakfast, lunch, or dinner:

Once, mentally: **I am hungry, I have an appetite. Ah, it is grand to be able to sit down at table when one is hungry!**

Five times, softly: **I eat with an appetite!**

Four times, softly: **Yes, I am hungry; I eat!**

Three times, half-aloud: **I eat, I am hungry.**

Twice, aloud: **I have an appetite!**

Emotive Re-enforcement: The same as above; or, I transport myself, in imagination, into

the state of robust health in which a good appetite helps to keep the body well and strong. Eating is a delight; the work I perform consumes the nourishment by promoting active assimilation, and gives me a keen appetite.

Active Re-enforcement: I sit down at the table, place my napkin across my lap, take up the spoon or fork, and make the movements of eating. (This may, however, be unnecessary, as I shall no doubt be able to eat in reality.)

Contemporaneous Suggestion by Another:

Once, aloud: **You have an appetite!**
Once, aloud: **Your Tea has a splendid effect!**
Once, aloud: **I can see that you are hungry!**
Once, aloud: **Yes, you are hungry!**
Once, aloud: **You eat with a splendid appetite!**

Anticipatory Self-Suggestion:

In the evening, immediately after getting into bed, in the state of quiescence:

Once, mentally: **To-morrow I shall eat with a good appetite; to-morrow I shall be hungry!**
Six times, softly: **I shall eat to-morrow with a good appetite!**
Four times, half-aloud: **I am hungry!**

Twice, aloud: **To-morrow I shall eat with pleasure and delight!**

Once, aloud: **My Tea acts uncommonly well; it gives me an enormous appetite!**

Emotive Re-enforcement: The same as in the morning.

Active Re-enforcement: " " "

Anticipatory Suggestion by Another:

Once, aloud: **To-morrow things will taste deliciously to you.**

Once, aloud: **To-morrow you will eat with a good appetite.**

Once, aloud: **Your Tea has brought your stomach fully in order again; you now have a splendid appetite.**

Once, aloud: **To-morrow you will be hungry.**

Once, aloud: **To-morrow you will eat with a good appetite.**

Once, aloud: **I know for a certainty that to-morrow you will not lack an appetite.**

Formulæ of Suggestion.

Table VI.—For Nervous Pains or Aches in the Stomach (Nervous Colic).

Anticipatory Self-Suggestion:

In the morning, immediately after waking, in the state of quiescence:

Once, mentally:	**I have no pain in the stomach to-day!**
Once, mentally:	**My Tea has stopped the stomach-ache!**
Six times, softly:	**I have no stomach-ache to-day!**
Four times, half-aloud:	**I drink my Tea and have no stomach-ache.**
Twice, aloud:	**I have no stomach pains.**
Emotive Re-enforcement:	I transport myself in imagination into a state in which I have no stomach-ache, but eat with a good appetite and have a good digestion.
Active Re-enforcement:	I rub the region of the stomach lightly with my hand, from left to right, and from right to left, on the bare skin.

Anticipatory Suggestion by Another:

Once, aloud:	**You have no stomach-ache!**

Once, aloud: **Your Tea has driven away the stomach-ache entirely!**

Once, aloud: **You eat with a good appetite and without having any stomach-ache!**

Once, aloud: **You have no stomach-ache!**

Once, aloud: **Your stomach is entirely restored to health by the tea!**

Once, aloud: **You are free from stomach-ache!**

Active Re-enforcement: The second person gently strokes the abdominal region of the patient the same as in Anticipatory Self-Suggestion, but over the night-dress.

In cases of nervous colic, it is absolutely necessary to take some Tonic Tea, both morning and evening. A very strict diet must be imposed, as stated in the Treatise. All food which is hard to digest must be entirely avoided. Also no fresh fruit is allowed. Beans, peas, &c., and all food causing flatulency, and above all potatoes, should not appear on the table at all. Only the very best wheat bread is allowed. All tight lacing, and all compression in the region of the stomach, is to be avoided. Women should on no account wear corsets.

Should the patient have an attack during the day, say, after

eating, he should use the following formulæ :

Contemporaneous Self-Suggestion :

Once, mentally :	**The attack is soon over; in five minutes I have no stomach-ache any more!**
Once, mentally :	**No, I have no more stomach-ache!**
Six times, softly :	**In five minutes I have no more stomach-ache.**
Four times, half-aloud :	**I have no stomach-ache, I feel quite well!**
Once, aloud :	**My stomach pains are gone in five minutes.**
Emotive Re-enforcement :	I imagine myself in the same comfortable condition as before the attack.
Active Re-enforcement :	I gently rub my stomach with my hand, over my clothing.

The patient must not under any circumstances lie down and resign himself to his pain. On the contrary, he must seek some employment, immediately Self-Suggestion is ended. He must work at something, write a letter, read a newspaper or book, play the piano, play at cards or chess, or take part in conversation. A solitary walk is not sufficient, as it does not divert the attention from the pain.

Contemporaneous Suggestion by Another:

Once, aloud:	**These pains are nothing; the attack is over in five minutes!**
Once, aloud:	**You have no stomach-ache!**
Once, aloud:	**Do you hear? the pain ceases at once!**
Once, aloud:	**Your Tea ensures that!**
Once, aloud:	**The stomach-ache is over in five minutes.**
Once, aloud:	**Here! go on with your reading; you are not in pain any more!**

Also, while gently rubbing the region of the stomach of the patient, over the clothing:

Once, aloud:	**The pains are gone!**
Once, aloud:	**Do you see? the pains are gone, all gone!**

Anticipatory Self-Suggestion:

In the evening, after getting into bed, in the state of quiescence:

Once, mentally:	**To-morrow I shall have no stomach pains, for I have drunk my Tea.**
Once, mentally:	**To-morrow I shall be free from stomach pains.**
Six times, softly:	**I shall have no stomach pains to-morrow.**
Four times, half-aloud:	**To-morrow I shall have no stomach pains.**
Twice, aloud:	**I shall have no stomach pains to-morrow.**

Emotive Re-enforcement:	The same as in the morning.
Active Re-enforcement:	„ „ „

Extraneous Pre-Suggestion:

Once, aloud: **You have no stomach-ache!**

Once, aloud: **Your Tea makes your stomach well!**

Once, aloud: **Your stomach-ache is all gone!**

And while gently rubbing the region of the stomach of the patient, over the nightdress:

Once, aloud: **Your stomach-ache is cured.**

Once, aloud: **You have no more stomach-ache.**

Once, aloud: **Don't you see? your stomach-ache is gone.**

Formulæ of Suggestion.

Table VII.—For Constipation.[1]

The regulation of the action of the bowels is of the utmost importance for neurasthenics. Pre-Suggestion in the evening, preparatory to securing the desired effect the next morning, is the most effective method of treatment.

Anticipatory Self-Suggestion:

In the evening, immediately after getting into bed, in the state of quiescence:

Once, mentally:	**To-morrow morning, on rising, I have a motion of the bowels!** (A certain time may be set, as at 7 or 8 o'clock in the morning.)
Once, mentally:	**My tea has already relieved the constipation!**
Six times, softly:	**To-morrow morning, on rising, I have a motion of the bowels.**
Four times, half-aloud:	**To-morrow morning I have a motion!**
Twice, aloud:	**To-morrow morning I have a motion!**

Emotive Re-enforcement: I bring to mind the comfort and

[1] I have dealt more explicitly with this most important subject elsewhere, and have also prepared a special blend of Tea for sufferers from constipation which has proved effective even in most obstinate cases.—R. J. E. (See back of this book, the M.M.P. Co.)

relief experienced when the bowels have acted properly after a long, enforced repression.

Active Re-enforcement: I lie down on my side, draw up my knees, press my hand upon my abdomen, and strain as though I were sitting upon the closet seat.

Extraneous Pre-Suggestion:

Once, aloud: **To-morrow morning, on rising, your bowels shall act!**

Once, aloud: **You certainly shall have a motion to-morrow morning.**

Once, aloud: **You have taken your tea, therefore you shall have a motion to-morrow morning.**

Once, aloud: **Do you hear? to-morrow morning you have a motion.**

Contemporaneous Self-Suggestion:

In the morning, on rising (*not* in the quiescent state), or exactly at the time suggested:

Once, mentally: **I have a motion; my bowels act freely!**

Six times, softly: **I must go to the closet!**

Four times, half-aloud: **I cannot hold out any longer, I must let my bowels act!**

Twice, aloud: **Yes, I must see that the bowels act.**

Emotive Re-enforcement: I recollect a time when I was in a great hurry to get to the closet

Active Re-enforcement: I sit on the closet seat and strain.

Should the bowels still refuse to act, Contemporaneous Self-Suggestion should be repeated a few hours later, and during the Active Re-enforcement stage the patient should return to the closet. The formulæ of Contemporaneous Self-Suggestion should be repeated at exactly the same time every day, *no matter whether a motion follows or not.*

Contemporaneous Suggestion by Another:

Once, aloud: **You have a motion now!**
Once, aloud: **Go, you shall now have a motion!**
Once, aloud: **You have a motion now!**

Formulæ of Suggestion.

Table VIII.—For Diarrhœa.

Anticipatory Self-Suggestion:

In the morning, on waking up, in the quiescent state:

Once, mentally:	**To-day I have no diarrhœa.**
Once, mentally:	**My bowels have been well regulated by the Tea.**
Five times, softly:	**I have no diarrhœa.**
Four times, half-aloud:	**I have no diarrhœa to-day.**
Twice, aloud:	**The Tea has entirely cured my diarrhœa.**
Emotive Re-enforcement:	I imagine myself in a condition in which my bowels act normally.
Active Re-enforcement:	I rub my abdomen, placing my hand on the bare skin.

Extraneous Pre-Suggestion:

Once, aloud:	**You have no diarrhœa.**
Once, aloud:	**The Tea has well regulated your bowels.**
Once, aloud:	**You have no symptoms of diarrhœa.**
Once, aloud:	**Do you hear? you have no diarrhœa.**

The same Pre-Suggestion can also be used in the evening, im-

mediately after getting into bed, to take effect the same night.

In case of a sudden attack of diarrhœa in the street, or at any place where there is no opportunity of *obtaining relief*, the following form of Suggestion should be used:

Contemporaneous Self-Suggestion:

Once, mentally:	**I can hold out for fifteen minutes longer** (or for any necessary period of time).
Once, mentally:	**I am not going to the closet for another fifteen minutes. I can hold out till then!**
Six times, softly:	**I am holding on!**
Four times, half-aloud:	**I hold out for fifteen minutes!**
Twice, aloud:	**I can easily hold on for another fifteen minutes!**
Emotive Re-enforcement:	I imagine myself in a state of mind in which I am absolutely master of myself. I smile at the attack: I am not going to let my body tyrannise over me in any way. I go to the closet *when I please!*
Active Re-enforcement:	I rub my abdomen with my hand —over my clothing, of course. If this cannot very well be done openly, I try to do it where no one can see me.

Contemporaneous Suggestion by Another:

Once, aloud: **You must not go to the closet now, but in fifteen minutes!**

Once, aloud: **You can surely control yourself!**

Once, aloud: **You do not have a motion for another fifteen minutes!**

Formulæ of Suggestion.

Table IX.—For Sick-Headache (Megrims) and other Nervous Pains in the Head.

For sick-headache, and nervous pains in the head generally, Self-Suggestion is the only radical remedy. Besides the reliableness of the cure which it effects, it possesses the inestimable advantage of leaving no injurious after-effects, while the remedies for sick-headache, which have been in use hitherto, to a great extent contain strong poisons, which, in time, bring the patient, so to speak, " from the frying-pan into the fire." His attacks of sick-headache become more and more acute (not to mention the heavy expense which the use of those remedies involves).

In the opinion of celebrated nerve-specialists, in most cases of sick-headache and pains in the head, uric acid diathesis is present. The patient is, therefore, strongly recommended, if he wishes to avoid relapses,

strictly to follow our dietetic directions, and, above all, to take our Tonic Tea regularly. In case of a relapse, of course, a powerful Suggestion will still be at his service; but the stamping out of the uric acid is the only *radical* cure, the only way to remove the *physical* cause of headache for all time. Unless this material cause is removed, or the patient's every-day life properly regulated, the malady will, of course, return in time. Suggestion certainly (and alone) dispels each individual attack; but as the headache originates in bad assimilation, it is bound to reappear a second and a third time, notwithstanding any temporary cure that may have been effected by Suggestion.

It should be remembered: a clear head is the *sine quâ non* of all mental work and enjoyment of life.

Anticipatory Self-Suggestion:

In the morning, after waking, in the state of quiescence:

Once, mentally: **I have no more sick-headache; I am cured!**

Once, mentally: **The Tea removes the physical causes of my sick-headache!**

Six times, softly: **My sick-headache has disappeared**
Four times, half-aloud: **I have no sick-headache any more!**
Twice, aloud: **I am free from sick-headache for ever!**
Once, aloud: **I have no more sick-headache!**

Emotive Re-enforcement: I carry myself back, in imagination, to the time when I was yet free from sick-headache and was blessed with a clear head. I place absolute confidence in Self-Suggestion, and rejoice that I have at last found a reliable way of getting rid of the headache for ever. I am overjoyed; an unspeakable feeling of relief possesses me at this idea.

Active Re-enforcement: I pass my hand over my forehead and those places where I generally feel the pain. I also press my head between my hands, applying my hands alternately to my temples and to my forehead and the back of my head. Should the headache be attended with vomiting, I also, in the last resort, rub the abdominal region with my hand.

Anticipatory Suggestion by Another:

Once, aloud: **You are cured of your sick-headache.**

Once, aloud : **The Tea has relieved your sick-headache.**

Once, aloud : **You have no more sick-headache.**

Once, aloud : **Your sick-headache is cured forever.**

Once, aloud : **Do you hear? You have no more sick-headache.**

Emotive Re-enforcement: You may be thankful that you have at last found in Suggestion a remedy which will free you from sick-headache forever. How pleasant it is to think that you have become master over your pain!

Active Re-enforcement: The second person strokes the patient's forehead, and the places where the pain is generally felt, with the palm of his hand. He also presses the patient's head between his hands, as directed with reference to the Active Re-enforcement to be exercised by the patient himself, and lastly rubs gently the abdominal region.

Anticipatory or Pre-Suggestion is to be repeated in the evening immediately after the patient has gone to bed.

Pre-Suggestion should be continued for at least a fortnight, every morning and evening regularly, and in the quiescent

state, if a permanent cure is to be effected.

Should the patient feel that an attack is coming on, or the attack set in suddenly, the following Contemporaneous Suggestion is to be used:

Contemporaneous Self-Suggestion:

Once, mentally:	**There is no attack; I have no sick-headache!**
Once, mentally:	**In five minutes the attack is over.**
Once, mentally:	**The sick-headache is not coming on!**
Six times, softly:	**I have no sick-headache.**
Four times, half aloud:	**In five minutes the attack is over.**
Twice, aloud:	**I have no sick-headache.**
Once, aloud:	**No, I have no sick-headache, it is over.**

Emotive Re-enforcement: As above.

Active Re-enforcement: „ „

Contemporaneous Suggestion by Another:

Once, aloud:	**You have no attack!**
Once, aloud:	**You have no sick-headache!**
Once, aloud:	**The attack is quite suppressed in five minutes.**
Once, aloud:	**You have no sick-headache.**
Once, aloud:	**Do you hear? you have no sick headache.**

Emotive Re-enforcement: As above.

Active Re-enforcement: " "

It is of the greatest importance for the patient to become engrossed in some occupation, and to concentrate his thoughts upon extraneous things the moment sick-headache makes its appearance. Under no circumstances should he lie down upon the sofa or bed, or recline listlessly in an easy chair. After resorting to Suggestion, he must not trouble himself about the attack any further, but should address himself to his work. He may also take a walk and employ his thoughts on any subject save that of his complaint. The best plan of all is for him to enter into conversation with some one upon a topic having no connection with his malady. A mother will best find mental relief by playing with, or in any way attending to, her children. Reading, or playing a musical instrument, is not quite so effective.

The patient may rest assured that Suggestion will do its work

infallibly, in from 5 to 10 minutes. During this interval he must think of other things, and, when he feels the pain, entirely ignore it. It will disappear within the time above stated, and the more surely, the more energetically he has applied himself to some diverting occupation. But, as already said, he should upon no account allow himself to rest inactive.

Formulæ of Suggestion.

Table X.—For Neuralgia, Tooth-ache, and every Species of Nervous Pains or Aches.

Similarly to nervous or sick-headache, all other nervous pains or aches, no matter from what cause they may originate, or whether they be attendant symptoms of any other malady or not, may be cured by Suggestion. Whether the disorder manifests itself as face-ache, toothache, stitch, prickling, itching, or pain in any part of the body; or in the form of spasms, cramps in the calf of the leg, &c.; the same or very similar formulæ of Suggestion may be employed.

I will give the formulæ of Suggestion for the special case of toothache; but they are likewise applicable to the other nervous disorders above-mentioned, it being only necessary to substitute the name of the particular pains or aches existing in a given case, for that of toothache. One should not hesitate to use the

most common colloquial mode of expression possible. In fact, the language used by each in his every-day life at home—according to education, habits, and surroundings—is to be adopted in preference for purposes of Suggestion. The main thing is to think of the pain felt and the cure desired; the particular phraseology used is quite immaterial. High-sounding words or scientific terms are unnecessary; it is sufficient to say, "So-and-so (no matter what it is) does not ache or hurt any more."

Emotive Re-enforcement applies to all cases.

Active Re-enforcement, also, is the same for all pains or aches. The tender or painful parts should be gently rubbed with the palm of the hand or the fingers. If the place cannot be reached with the hand (for example, if it is too low down the back), it is enough to put the hand as near to it as possible. In employing Extraneous Suggestion, the second person should always stroke or rub the painful part.

Anticipatory Self-Suggestion.

In the morning, after waking, in the quiescent state:

Once, mentally:	**I have no toothache to-day!**
Once, mentally:	**The toothache does not return!**
Six times softly:	**I have no toothache!**
Four times, half-aloud:	**My toothache is gone!**
Twice, aloud:	**I have no toothache!**
Once, aloud:	**My toothache is over!**

Emotive Re-enforcement: I dwell, in thought, upon the present moment of relief from pain. How happy I feel, now that I am free from the excruciating agony! I can enjoy life! I am happy in my fulness of health. Above all, I am thankful to Suggestion, which has the power to deliver me from pain, and which has become my infallible protector from all further suffering. I do not fear pain any more: I have gained the mastery over it all. I feel well, comfortable, and happy!

Active Re-enforcement: I pass my hand or finger-tips over the place which is generally the seat of the pain, whilst uttering the formulæ of Suggestion.

Extraneous Pre-Suggestion:

Once, aloud: **You need have no further fear of toothache!**

Once, aloud : **Your toothache has disappeared forever!**

Once, aloud : **You have no more toothache!**

Once, aloud : **You have no toothache.**

Once, aloud : **Do you hear? your toothache is gone!**

Active Re-enforcement: The second person gently rubs the place where pain is usually felt with his fingers.

The same formulæ of Pre-Suggestion are to be repeated in the evening immediately after getting into bed, in the state of quiescence, especially to counteract pains which are apt to come on during the night, such as cramps in the legs, &c.

In case of sudden attacks of pain, during the day or night, the following Contemporaneous Suggestion is recommended :

Contemporaneous *Self*-Suggestion :

Once, mentally : **The toothache is of no importance !**

Once, mentally : **It passes away immediately !**

Once, mentally : **The pain is gone in five minutes !**

Six times, softly : **I have no toothache**

Four times, half-aloud : **The toothache is gone !**

Twice, aloud : **In five minutes the toothache is gone entirely !**

Once, aloud:	**The toothache is gone!**
Once, aloud:	**It is gone!**
Once, aloud:	**Gone!**
Emotive Re-enforcement:	As above.
Active Re-enforcement:	„ „

Contemporaneous Suggestion by Another:

Once, aloud:	**The attack is of no consequence!**
Once, aloud:	**The toothache is over in five minutes at the most!**
Once, aloud:	**You have no toothache!**
Once, aloud:	**You only imagine that you have toothache!**
Once, aloud:	**Your toothache is gone!**
Once, aloud:	**Do you hear? it is gone!**
Active Re-enforcement:	As above.

As soon as Suggestion is at an end, the patient should immediately occupy his mind with some thing else. Under no circumstances should he brood over his ailments. He must rise above them with supreme contempt, and address himself to his regular work, or any other employment, taking no further heed of any pain. The more assiduously he applies himself to his work, or the more interesting the pursuit he has gone in for, the quicker will he get rid of his painful complaint.

Formulæ of Suggestion.

Table XI.—For Palpitation of the Heart, Anxiety, Oppression, &c.

Anticipatory Self-Suggestion:

In the morning, immediately on waking, in the state of quiescence:

Once, mentally:	**I have no palpitation of the heart to-day!**
Once, mentally:	**The action of my heart is quite normal. My fears are all the outcome of fancy!**
Once, mentally:	**My heart is perfectly sound. There is no reason why I should be troubled with palpitation of the heart!**
Six times, softly:	**I have no palpitation of the heart!**
Four times, half-aloud:	**My palpitation of the heart has disappeared!**
Twice, aloud:	**I have no palpitation of the heart, nor any anxiety on the subject!**
Once, aloud:	**My heart beats quite quietly!**
Emotive Re-enforcement:	I imagine myself to be in a condition of absolute restfulness, free from any excitement or anxiety. I fancy I can see myself stretched out at full length on the grass, on a beautiful summer's day, inhaling the

pure, fragrant air in deep draughts; my heart beats quietly, and a delightful feeling of security and strength prevades my whole being.

Active Re-enforcement: I gently rub the region of the heart with my hand, and press it slightly from time to time.

Extraneous Pre-Suggestion:

Once, aloud: **You have no palpitation of the heart; to-day you are in good spirits!**

Once, aloud: **Your palpitation of the heart is gone!**

Once, aloud: **Your anxiety and feeling of oppression has disappeared!**

Once, aloud: **Your heart beats quite quietly!**

Once, aloud: **Do you hear? Your palpitation of the heart is completely gone!**

Active Re-enforcement: The second person should stroke the region of the heart of the patient, and press it slightly at intervals.

The same Pre-Suggestion is to be repeated in the evening immediately after going to bed, in the state of quiescence.

Should the subject be taken with palpitation of the heart, or a feeling of anxiety or oppression, during the day, or should he be

awakened by such disorders in the night, he should use the following formulæ:

Contemporaneous Self-Suggestion:

Once, mentally:	**I have no palpitation of the heart!**
Once, mentally:	**The palpitation of the heart is gone again!**
Once, mentally:	**My anxiety, my oppression has immediately disappeared!**
Six times, softly:	**The palpitation has stopped.**
Four times, half-aloud:	**My heart beats quietly once more!**
Twice, aloud:	**My heart beats quietly!**
Once, aloud:	**The palpitation is gone!**
Emotive Re-enforcement:	As above.
Active Re-enforcement:	,, ,,

Contemporaneous Suggestion by Another:

Once, aloud:	**Your heart beats quietly.**
Once, aloud:	**Your palpitation of the heart has gone again.**
Once, aloud:	**Your anxiety is all fancy; it will pass away again directly.**
Once, aloud:	**Your palpitation of the heart has disappeared!**
Once, aloud:	**Do you hear? Your palpitation of the heart has gone away!**
Active Re-enforcement:	As above.

Formulæ of Suggestion.

Table XII.—For Muscular Trembling or Twitching (Especially Facial Distortion or St. Vitus' Dance).

Trembling and Twitching are very serious symptoms of nervous disorder, especially the twitchings and distortions of the face, the involuntary, jerky movements of the head, twitching of the hands, &c. (St. Vitus' Dance), are very hard to cure. Suggestion alone has effected many cures, but it is necessary that the subject should have great patience whilst applying this remedy. There are cases in which Suggestion must be continued with an iron will and persistent regularity for weeks and even months. However, success is invariably achieved in the end.

I will here give the formulæ for trembling hands. All other cases of trembling or shaking, as well as the numerous forms of twitching (St. Vitus' Dance) may be treated after the same pattern, as it were, the only difference

being the name of the particular disorder against which Suggestion is directed.

Anticipatory Self-Suggestion:

In the morning, immediately on waking, in the quiescent state:

Once, mentally:	**My hands do not shake to-day!**
Once, mentally:	**I have overcome this weakness!**
Once, mentally:	**There is no reason why my hands should shake, it is only a bad habit, which I can break myself of whenever I like!**
Six times, softly:	**I do not shake!**
Four times, half-aloud:	**I have a steady hand, I do not tremble.**
Twice, aloud:	**My hands do not tremble.**
Once, aloud:	**No, I do not tremble.**
Emotive Re-enforcement:	I look back to my former condition of good health and steady nerves. I picture to myself how I used to grasp things with a firm, steady hand; I can see myself seizing a rifle, aiming at a target and hitting the bull's-eye. My hand is steady in all its movements and gestures.

Active Re-enforcement:

(Not to be resorted to until after the quiescent stage, when the patient has got up and has pronounced the necessary formulæ of Suggestion.)

I take in hand a glass or other object, and hold it firmly, steadying my hand against any tremor. I place the glass upon the table, still holding it fast. Then I raise it from the table and hold it up in the air for some time. I again set it down on the table, and I continue these actions six or eight times, alternately raising the glass and putting it down again. In case of trembling of the arms I go through the same performance, perhaps following it up with a little exercise with a cane, which I alternately bring down upon the ground and hold up in the air. In case of trembling in the legs, I rest one knee upon a chair, or stand erect with tightly closed legs, &c. In all cases, I rub the trembling limb or limbs with my hand at the same time.

In the case of twitching or distortion of the face, jerks of the head, or St. Vitus' Dance, the Active Re-enforcement must be carried out in front of a mirror:

I fix my eyes intently upon the parts affected with twitching, rub them continuously with my hand. If it be a case of spasmodic movements of the head, I rub alternately the right or left side of the neck. Should the corners

of the mouth, for example, twitch upwards, they should be rubbed in the opposite (*i.e.*, downward) direction. If a twitch occur at that moment, more pressure should be applied in rubbing.

Extraneous Pre-Suggestion:

Once, aloud : **Your hands do not shake any more !**

Once, aloud : **The movements of your hands are quite easy !**

Once, aloud : **You do not tremble !**

Once, aloud : **Do you hear ? you are not shaking !**

Once, aloud : **The shaking has disappeared; is quite gone !**

Active Re-enforcement: The second person strokes the hands of the patient (or, as in above instance, the shaking limbs, or other parts subject to twitching)

The same Pre-Suggestion should be repeated in the evening after going to bed, in the quiescent state, the identical formulæ being used. As we have here to do with nervous symptoms which are present the whole day, and in which, above all, Active Re-enforcement plays an important part, it is necessary to employ Contemporaneous Suggestion at least

two or three times during the day, without waiting for a state of quiescence to set in, Active Re-enforcement, as given above, being impossible in the quiescent state.

Active Re-enforcements, appropriate to the peculiar features of the malady in hand, may, of course, be specially planned in each case. The actions performed by way of Active Re-enforcement should always, as far as possible, be those which would suit a healthy condition if it existed; when this, however, from the very nature of the case, is impossible, it should be replaced or assisted by stroking or rubbing with the palm or fingers of the hand.

Formulæ of Suggestion.

Table XIII.—For Nervous Irritability, Impatience, Bursts of Passion or Anger, &c.

Anticipatory Self-Suggestion:

In the morning, immediately on waking, in the state of quiescence:

Once, mentally:	**To-day I am calm, quite calm!**
Once, mentally:	**I do not get excited over anything!**
Once, mentally:	**I am as gentle as a lamb!**
Six times, softly:	**I am quite calm!**
Four times, half-aloud:	**I do not get excited to-day!**
Twice, aloud:	**I am quite calm!**
Once, aloud:	**Nothing can excite me to-day!**
Once, aloud:	**My nerves have become quite steady!**

Emotive Re-enforcement: I represent myself as being in a condition of perfect peace and quiet, and most patient and forbearing. I recall the time when I was perfectly healthy in body and mind, not knowing the meaning of the words "nervous irritability," and how I lived in untroubled amity and harmony with all around me, allowing nothing to rouse my temper or disturb my

equanimity; and how kind and sympathetic I then was towards everybody! If I am unable to say these things of myself, I may think of some one else possessing those amiable qualities.

Active Re-enforcement: I stroke or rub my forehead, shoulders, and arms, alternately, with the palm of my hand.

Extraneous Pre-Suggestion:

Once, aloud: **You are quite calm to-day!**

Once, aloud: **You are not in the least nervous or irritable!**

Once, aloud: **Your nerves are quieted down!**

Once, aloud: **You have no trace of nervous excitability left!**

Once, aloud: **You are quite calm!**

The same Pre-Suggestion is to be employed in the evening, immediately after going to bed, in the state of quiescence. During the day, Contemporaneous Suggestion should be repeated two or three times (according to the condition of the patient) especially when an unpleasant scene has occurred.

Contemporaneous Self-Suggestion:

Once, mentally: **My nerves have become absolutely calm.**

Once, mentally: **I am quite calm.**

Once, mentally:	**I am not in the least unstrung or irritable; no, I am not irritable.**
Five times, softly:	**I am not nervous; no, not in the least.**
Three times, half-aloud:	**I am quite calm.**
Twice, aloud:	**I am not excited, I am calm.**

Emotive Re-enforcement: I imagine myself lying upon the sofa and conversing quietly and amicably with a friend. I know that I can at any time bring myself into a calm and friendly humour by Suggestion. Owing to Suggestion, I am master over all irritableness, impatience, or bursts of rage. I laugh to myself, and wonder how I could ever have become so irritable and excitable.

Active Re-enforcement: I seat myself at a table, rest my arms comfortably on it, and look at a book or newspaper for about five minutes, reading slowly, with a slight pause after every word. Should I neglect a pause, I begin at the beginning once more, until I can read with composure, bringing in all the pauses without fail. I may also pace the room with folded arms, or with my hands in my pockets, while I repeat the formulæ.

Contemporaneous Suggestion by Another:

Once, aloud : **You are not nervous, you are calm !**
Once, aloud : **You are not in the least excited !**
Once, aloud : **Your neurosis has quite disappeared !**
Once, aloud : **You have become quite calm !**
Once, aloud : **Your nerves have quieted down !**
Once, aloud : **Do you hear? you are quite calm**

Formulæ of Suggestion.

Table XIV.—For Enervation, Fatigue, Lack of Energy, Listlessness, Fickleness, &c.

For counteracting such conditions as these, the continued and regular use of the Suggestion, in the mornings and evenings, in the state of quiescence, is absolutely necessary. These conditions of the nervous system are the signs and symptoms of a general depression of the nerves, and no permanent improvement can be expected in less than two or three weeks. Here, Extraneous Suggestion should be used whenever possible.

Anticipatory Self-Suggestion:

In the morning, immediately on waking, in the state of quiescence:

Once, mentally: **To-day I am full of spirit and energy!**

Once, mentally: **To-day I know exactly what I am about!**

Once, mentally: **To-day I feel fresh and ready for work!**

Once, mentally:	**To-day I am master of all my strength!**
Six times, softly:	**To-day I am vigorous and energetic!**
Four times, half-aloud:	**To-day I am energetic!**
Twice, aloud:	**I know what I want.**
Once, aloud:	**I am energetic.**

Emotive Re-enforcement: I transport myself mentally into a condition of robust health, full of activity and courage. I call to mind great and energetic men in history, Djengis Khan, Hannibal, Themistocles, Cæsar, Peter the Great, Grant, Lincoln, Bismarck, Nelson, Gladstone, Napoleon, &c. I refresh my memory regarding these famous men by reading up their lives, and Suggestion instils into me an energy similar to theirs.

Active Re-enforcement: I rub my forehead with my hand.

Extraneous Pre-Suggestion:

Once, aloud:	**You are quite another man to-day.**
Once, aloud:	**You are refreshed and strong!**
Once, aloud:	**You go about your work with energy!**
Once, aloud:	**You are resolute and energetic in all your actions!**
Once, aloud:	**There is no trace of exhaustion, enervation, or languor about you!**
Once, aloud:	**You know exactly what you want to do!**

The same Pre-Suggestion is to be repeated in the evening, immediately after the patient has retired to bed, and while he is in the quiescent state; the formulæ being changed so as to apply to the next day.

Suggestion should also be used during the day, and in applying Active Suggestion, those things should be especially brought under his notice or simulated which the patient cannot summon energy enough to do.

Formulæ of Suggestion.

Table XV.—For Hypochondria, Melancholia, Dejection, &c.

These morbid conditions are very difficult to deal with, as the patients, in most cases, have already sunk to a state of absolute nervelessness, so that they are hardly able to rouse themselves to any action. They revel, so to speak, in their affliction; they are convinced that they can never find any relief and are doomed to a life of suffering; one imaginary disease follows another. Extraneous Suggestion must, at first, be administered with considerable force and energy. The formulæ of Suggestion must be used with great regularity in the mornings and evenings and, where possible, always in the quiescent state. In case of a fit of dejection during the day, the friend who performs the Extraneous Suggestion, should take the initiative, also, in applying Contemporaneous Suggestion, if the patient should give

way and refuse to try Suggestion upon himself. Every fit of the "blues" or "dumps" should at once be nipped in the bud.

Anticipatory Self-Suggestion:

In the morning, immediately on waking, in the state of quiescence:

Once, mentally:	**I am well, I feel joyous and contented.**
Once, mentally:	**I am happy, my life is pleasant!**
Once, mentally:	**What a pleasure it is to live!**
Three times, softly:	**I enjoy my existence**
Three times, softly:	**I feel joy and contentment within me!**
Four times, half-aloud:	**I am merry and in good spirits!**
Twice, aloud:	**I am happy and wide awake!**

Emotive Re-enforcement: I imagine myself in a beautiful country, abounding in delightful scenery; up above is the clear blue sky, the bright sun flooding all with a golden light. I wander, singing, through the enchanting green forests and fields, my heart brimming over with joy and gladness.

Or, I transport myself into cheerful company in which I pass the happiest hours of my life, in laughter and merry-making.

Active Re-enforcement: I pass my hand over my brow.

Extraneous Pre-Suggestion:

Once, aloud:	**You are happy and wide awake!**
Once, aloud:	**Your dejection, your satiety of life, comes only from a diseased imagination!**
Once, aloud:	**Nothing ails you; you are well, happy, and wide awake.**
Once, aloud:	**You are enjoying life!**
Once, aloud:	**You are cheerful and in good spirits!**
Once, aloud:	**There is no trace of dejection in you!**
Once, aloud:	**You yourself damp your cheerfulness and enjoyment of life!**
Once, mentally:	**You are the merriest fellow in the world!**
Once, mentally:	**You are cheerful and happy.**
Once, mentally:	**Do you hear? You are cheerful and happy.**

In case of a fit of dejection and desperation:

Contemporaneous Self-Suggestion:

Once, mentally:	**What? Do I feel unhappy and desperate? Do I imagine that I am sick? That is all nonsense!**
Once, mentally:	**I am the happiest and most cheerful man in the world!**
Once, mentally:	**Anything I imagined to the contrary was mere fancy!**
Once, mentally:	**I do not let myself be harassed by such fancies.**
Three times, softly:	**I am cheerful and in good spirits.**
Three times, softly:	**I have only cheerful thoughts.**
Four times, half-aloud:	**I am cheerful and wide awake.**
Twice, aloud:	**No fits of ill-humour trouble me, I am in good spirits.**

Once, aloud : **I am happy and cheerful.**

Emotive Re-enforcement: As above.

Active Re-enforcement: I laugh, laugh aloud, clap my hands and gesticulate with every show of joy and delight.

Contemporaneous Suggestion by Another:

Once, aloud : **You need not make such a sorrowful face, you are inwardly happy and delighted !**

Once, aloud : **You only imagine your sorrow and low spirits !**

Once, aloud : **It is all imagination !**

Once, aloud : **You are cheerful and in good spirits !**

Once, aloud : **Do you hear? In your inmost heart there dwells cheerfulness and enjoyment of life !**

Once, aloud : **You have no reason for sorrow, you only suffer from a diseased imagination !**

Once, aloud : **Cast such fancies away from you ou are cheerful and in good spirits !**

Once, aloud : **You are and will ever be cheerful and merry !**

Once, aloud : **You enjoy life !**

Formulæ of Suggestion.

Table XVI.—For Unconquerable Cravings (Inebriety, Nicotinism, Morphinism), &c.

Unconquerable cravings are cured through Suggestion with comparative ease and expedition. *Total* abstinence must, however, be suggested from the first. Any attempt to break one's self of a bad habit *by degrees* will lead to no results whatever. An inebriate who intends to drink only, say, a quarter of a pint, instead of a pint, of alcoholic liquors daily, still remains a prey to alcoholism, and even the habit of taking so small a quantity of alcohol would have to be suggested away, just as would a much larger quantity. Likewise, one-eighth part of a dose of morphia would have to be suggested away as would one or three whole doses. Suggestion must be employed *radically*, if any success is to be attained. By a consistent use of Suggestion, success is made certain. Extraneous Suggestion, especially, is most effective. I have here

selected morphinism for my illustration; the formulæ for alcoholism, nicotinism, &c., are to be used in the same way.

Anticipatory Self-Suggestion:

Morning and evening, in the state of quiescence:

Once, mentally:	**I use no more (or I *never* use) injections of morphia. I do not drink any more. I do not smoke any more; &c.**
Once, mentally:	**No, not one injection!**
Once, mentally:	**It is pure imagination to think that the injections are a necessity.**
Six times, softly:	**No more morphia injections for me!**
Four times, half-aloud:	**I detest morphia!**
Twice, aloud:	**I never have injections of morphia!**
Once, aloud:	**I never want to look at morphia again!**
Emotive Re-enforcement:	I transport myself into the happy condition of a person free from all confirmed bad habits or cravings; who is master of all his desires and passions; who easily resists them, as if in play: those detestable habits, which undermine his health and make him an object of contempt to his fellow-men! I am happy in having the power of Suggestion

at my disposal, which gives me strength to conquer every bad habit and keep myself from becoming its slave in the future.

Active Re-enforcement: I rub my forehead with my hand.

Extraneous Pre-Suggestion:

Once, aloud: **Your former bad habit dwelt in your imagination only!**

Once, aloud: **You do not need any morphia!**

Once, aloud: **You feel much better without morphia!**

Once, aloud: **Morphia ruins you, body and soul!**

Once, aloud: **The necessity for this poison existed only in your imagination!**

Once, aloud: **Thank God, you are now free from this idea!**

Once, aloud: **How could you be so stupid?**

Once, mentally: **Now you have become reasonable and are rid of this weakness for ever!**

Once, mentally: **Now you detest morphia!**

Once, mentally: **You never have any more injections!**

Once, mentally: **Do you hear? Never again!**

In case of the slightest relapse Contemporaneous Suggestion should be resorted to:

Contemporaneous Self-Suggestion:

Once, mentally: **Nonsense! I do not use injections of morphia!**

Once, mentally: **Ridiculous idea! I have no desire for morphia!**

Six times, softly:	**I do not make any injections.**
Four times, half-aloud:	**I detest morphia.**
Twice, aloud:	**I am firm in my determination, I do not falter or give way.**
Once, aloud:	**I use no injections of morphia.**
Emotive Re-enforcement:	As above.
Active Re-enforcement:	I destroy the morphia syringe or give it away (the same with cigars, spirits, &c.). Should the syringe have been already destroyed during a former Suggestion, I simulate the act of destroying it, at the same time concentrating my thoughts as much as possible upon the act. (The same applies to cigars, spirits, &c.)

Extraneous Suggestion by Another:

Once, aloud:	**You only imagine that you need morphia!**
Once, aloud:	**You never make any injections now.**
Once, aloud:	**You are no weakling, you have your habits under control.**
Once, aloud:	**You do not take any more injections.**
Once, aloud:	**Do you hear? You do not take any more injections.**

Formulæ of Suggestion.

Table XVII.—For Lassitude and Aversion from Work.

Anticipatory Self-Suggestion:

Morning and evening, in the quiescent state:

Once, mentally:	**I work to-day (to-morrow) with zest and pleasure!**
Once, mentally:	**Idleness is detestable to me!**
Six times, softly:	**I work hard to-day!**
Four times, softly:	**I work with pleasure.**
Twice, aloud:	**Work is my only pleasure.**
Once, aloud:	**I never did enjoy work so much.**
Emotive Re-enforcement:	I imagine to myself the satisfaction and contentment of a person who, with a sense of a duty to be discharged, goes cheerfully about his work; takes pride in sacrificing himself to his family; and is blessed in finding his greatest pleasure in his occupation.
Active Re-enforcement:	I rub my forehead.

Extraneous Pre-Suggestion:

Once, aloud:	**You have become quite another man!**
Once, aloud:	**You are industrious; you long for employment!**
Once, aloud:	**To-day you work very hard!**

Once, aloud: **You are well and happy; work is your greatest pleasure!**

Once, aloud: **You are industrious to-day!**

Once, aloud: **To-day you work with willingness and pleasure!**

The importance of Suggestion in producing industrious habits is almost inestimable. Suggestion should be used before commencing work of any kind: before sitting down at one's desk; before beginning a piece of writing of any length; before making an important calculation; before working out any important plans; before entering one's shop or factory: before making an important visit; before making a speech; before taking an important step in business; in short, before thousands of those occasions in which success depends upon the amount of one's industry or activity.

Contemporaneous *Self*-Suggestion:

Once, mentally: **I now go about my work with energy!**

Once, mentally: **I collect my senses and I know that my work is to be a success!**

Once, mentally: **I exert all my powers!**

Three times, softly: **I work industriously!**

Three times, softly: **I am successful!**

Four times, half-aloud :	**I do my work with ardour and cheerfulness !**
Twice, aloud :	**I work diligently !**
Once, aloud :	**I am industrious !**
Emotive Re-enforcement	I picture in my mind how my work is crowned with success; I feel happy at my success.
Active Re-enforcement:	I simulate the actions and motions which my work calls for, or which are connected with it.

Contemporaneous Suggestion by Another:

Once, aloud :	**You now go about your work with alacrity.**
Once, aloud :	**You are industrious.**
Once, aloud :	**You concentrate all your powers to attain success.**
Once, aloud :	**You never rest until your work is finished.**
Once, aloud :	**You succeed in your work.**
Once, aloud :	**Do you hear ? You are successful : work agrees with you.**

Formulæ of Suggestion.

Table XVIII.—For Overwork.

With the theme of overwork we touch the sorest spot in our hurried present-day industrial and commercial life, which produces the immense number of neurasthenic or neurotic persons who, being exhausted both physically and mentally, make life a burden to those around them as well as themselves They are mainly people who have lost their nervous stamina and for such, in particular, this work is intended. The different ailments which we have already discussed are all more or less formidable concomitants of neurasthenia. When they are cured, neurasthenia disappears; but of what use is all the trouble and pains which are taken for curing these accompanying symptoms, unless the fountain-head of all the trouble be stopped up, namely, Overwork? The majority of sufferers from neurasthenia are persons who have overworked themselves.

Now, there are among them a large number who, either as

a result of the struggle for existence (*i.e.*, the difficulty of earning enough to live), or through covetousness and greed of gain, look upon overwork as their inevitable fate, and will not hear of any course of treatment that has for its first condition a restriction of their working energy, a reduction of their output of labour. With such individuals there is absolutely nothing to be done: their case is hopeless.

But he who has still a spark of intelligence left, and really means to get well, will find, in Suggestion, a powerful agency which will effectually help him to curb this mania for excessive toil. First of all, he should endeavour to secure the assistance of a relative or a friend, capable of administering Extraneous Suggestion with adequate impressiveness.

For the most part, those who suffer from the effects of Overwork have no need to work hard, being people in affluent circumstances, merchants, manufacturers, &c., who are absolute masters of their own time! The formulæ of Suggestion here given are especially intended for these.

Anticipatory Self-Suggestion:

Morning and evening, in the quiescent state:

Once, mentally:	**To-day (to-morrow) I only work six (or any reduced number of) hours.**
Once, mentally:	**I go about my work quietly and do not exhaust my strength!**
Once, mentally:	**I accomplish much more in working quietly than by hurrying!**
Three times, softly:	**I only work six hours!**
Three times, softly:	**I give out part of my work!**
Four times, half-aloud:	**I work six hours and no more!**
Twice, aloud:	**On no account do I overwork myself to-day!**
Once, aloud:	**As soon as I begin to feel any nervous agitation I stop work.**

Emotive Re-enforcement: I transport myself into a condition of absolute calm and ease, in which I coolly consider the work in hand and avoid all haste. I conclude that it is ridiculous for me to do all the work myself, and not to trust any one else with a portion of it. I can very well relieve myself of part of the burden by turning some of my work over to a substitute, assistant, employé, &c. Any person can be replaced, no matter what the nature of his or her work may be. Bismarck is dead, yet the German Empire still exists. So can I, too, be replaced, and it is better

for me to banish any such idea, as that, forsooth ! there can be found no substitute for so clever a man as I. I *will not* overwork myself any more, and Suggestion cannot fail to help me to carry out my determination.

Active Re-enforcement: I rub my forehead with my hand.

Extraneous Pre-Suggestion:

Once, aloud: **To-day (to-morrow) you work only six hours.**

Once, aloud: **It is all imagination to think that you must do everything yourself.**

Once, mentally: **You work only six hours; what remains to be done give to some one else to do!**

Once, mentally: **You do not overwork yourself any more!**

Once, mentally: **You rest yourself!**

Once, mentally: **As soon as you become nervously excited, you stop work!**

Once, mentally: **All signs of your nervous agitation have disappeared, are cured. You do not bring them on again by overwork!**

Once, mentally: **You do not work a minute longer than six hours to-day!**

Once, mentally: **What work there is to be done, you do it quietly, without haste!**

Once, mentally: **Do you hear? quietly, steadily, and without haste!**

During the day also this Pre-Suggestion may be used; for example, at midday, to secure the effect in the afternoon.

At the end of the time fixed in the Pre-Suggestion stage for discontinuing work, the following Contemporaneous Suggestion should be used, if the patient still continue at work; but this should take the form of Extraneous Pre-Suggestion, since the patient who declines to obey the directions here given, will not make use of Self-Suggestion of his own accord.

Contemporaneous Suggestion by Another:

Once, aloud: **You have worked enough; now stop!**

Once, aloud: **You have done your work carefully and well; now rest yourself!**

Once, aloud: **You must not work one minute longer!**

Once, aloud: **What you still have to do, you can do to-morrow, or some one else can do it for you!**

Once, aloud: **You must stop work now; you have no further desire for work!**

Once, aloud: **You have now become reasonable, you do not overwork yourself any more.**

Once, aloud: **You must rest now.**

Once, aloud: **Do you hear? you must now take a rest!**

Formulæ of Suggestion.

Table XIX.—For Hysteria.

In hysteria, there generally exist a number of nervous symptoms, the cure of which is best effected by attacking them singly, in succession. In using Suggestion, it is only necessary for the patient to concentrate his thoughts upon a desired healthy condition, *i.e.*, to "imagine away" all the pains and discomforts which constitute his malady. The utterance of the formulæ serves to effect this concentration, and it is quite immaterial how the particular symptoms are described. Whether "I am not hysterical any more" or "I am not sick any more," be the particular formula used, is all one. The principal thing is that the thoughts should be focussed upon the pain or affliction from which relief is desired.

Most hysterical persons will not admit the disorder they are subject to; many do not even know that they are hysterical; others will not have it said that they are For the latter the

formulæ of Suggestion may contain words such as "ill," "bad," "unstrung," &c.

I will here use the term "hysterical," however, though it may be replaced by any other appropriate word.

Anticipatory Self-Suggestion:

Morning and evening, in the quiescent state:

Once, mentally:	**To-day (to-morrow) I am not hysterical!**
Once, mentally:	**I am quite calm!**
Once, mentally:	**I am not nervously excited or irritable!**
Three times, softly:	**I am not hysterical!**
Three times, softly:	**I am quite calm!**
Four times, half-aloud:	**My nervous agitation has subsided!**
Twice, aloud:	**I am not hysterical.**
Once, aloud:	**I am in good health and quite calm.**
Emotive Re-enforcement:	I transport myself into a condition of absolute ease and peace of mind. I see myself lying asleep, undisturbed by any nervous twitchings, and with an expression of absolute repose upon my countenance.
Active Re-enforcement:	I rub my forehead, also my chest and arms, with my hands.

Extraneous Pre-Suggestion:

Once, aloud:	**To-day (to-morrow) you are not hysterical.**

Once, aloud :	**You are in good health; all your imaginary ills have disappeared.**
Once, aloud :	**You are quiet and in good spirits !**
Once, aloud :	**Your nerves are now calm and sound !**
Once, aloud :	**You are not nervous any more !**
Once, aloud :	**You are not hysterical any more !**
Once, aloud :	**Your nerves are quite calm !**
Once, aloud :	**Do you hear? quite calm !**

The same forms of Suggestion may be repeated during the day.

In cases where hysteria led to convulsions or fainting fits, I have found that it is better not to mention these symptoms to the patient in the course of Suggestion. They disappear of themselves, without special mention, as the patient improves. Of course this depends upon personal experience, as no two patients are alike in this respect.

All convulsions and fainting fits of an hysterical person may be immediately stopped by holding the patient's nose and mouth shut so that he (or she) cannot breathe. By this means the impression of suffocation is made upon the invalid, the Dominant of the instinct of self-preservation (the most powerful of all the Dominants) is set in

action and the patient recovers immediately.

This "choking" plan works wonders; combined with Suggestion it is a certain cure for all such attacks, and, in fact, need scarcely ever be resorted to more than two or three times.

Formulæ of Suggestion.

Table XX. — For Delusions of Persecution, Danger, or Violence.

Under this head may be classified a vast number of fancies and imaginary experiences or sensations, which govern many persons in an incredible degree.

Here Suggestion again manifests itself in all its potency. These forms of derangement, with which science up to the present day has been powerless to cope, are comparatively easily cured by Suggestion.

Imaginary ideas of compulsion or restraint of every description, the dread of visiting certain localities; of writing or receiving letters; the fear of storms, of the water (on board ship), of travelling in a railway carriage, of insanity; blushing without cause; buzzing noises in the ears; exaggeration of trifles, &c., are all symptoms which, by a consistent and regular use of Suggestion,

are cured in a few days—at the most in a few weeks; and the cure is permanent.

As an example, I will select the formulæ of Suggestion for "local" delusions. The formulæ for all other imaginary ills may be constructed from this example. The name of the particular delusion, and its distinctive peculiarities are, as already stated, a secondary consideration; the main thing is, the concentration of thought upon the malady and its cure.

Anticipatory Self-Suggestion:

Mornings and evenings, in the quiescent state:

Once, mentally:	**I have no fear of so-and-so (name of the locality)!**
Once, mentally:	**To-day, I am going fearlessly across such-and-such market-place (or any other locality, street, bridge, &c.)!**
Three times, softly:	**I am going across the market-place!**
Three times, softly:	**I am going alone, without fear!**
Four times, half-aloud:	**To-day, I am going fearlessly across the market-place!**
Twice, aloud:	**I am going resolutely, and with a firm step, across the market-place, the same as all other people do!**
Once, aloud:	**I have no fear!**
Emotive Re-enforcement:	I imagine myself in the condition of a person who has full control

over all his imaginary ideas, who is afraid of or appalled at nothing, and who triumphantly repels every feeling denoting weakness. I feel just as strong myself, while I know that Suggestion has helped me to overcome all anxiety and will, in the future, save me from again becoming a slave of my former fears.

Active Re-enforcement: I rub my forehead with my hand.

Extraneous Pre-Suggestion:

Once, aloud: **You have no dread of (such-and-such a locality)!**

Once, aloud: **However did such an idea get into your head?**

Once, aloud: **A healthy person like you is, surely, not a prey to such fancies!**

Once, aloud: **It is ridiculous; surely, you have no uneasiness whatever!**

Once, aloud: **You never had any, in fact!**

Once, aloud: **You have no fear at all of (name of the place)!**

Before going out, or when in the street, or in passing the place in question, Contemporaneous Suggestion should be employed; also every time there is reason to fear a relapse.

Contemporaneous *Self*-Suggestion:

Once, mentally: **I have no anxiety, I pass the place with composure.**

Once, mentally:	**I am no longer a slave of absurd ancies!**
Six times, softly:	**I go fearlessly on my way!**
Three times, half-aloud:	**I have no fear!**
Twice, aloud:	**See, I have no fear!**
Once, aloud:	**I cross the square with a firm step!**
Emotive Re-enforcement:	As above.
Active Re-enforcement:	I walk straight across the place; I do not attempt to avoid it by turning off to the right or left; I "take the bull by the horns," and march right across the square.

Contemporaneous Suggestion by Another:

Once, aloud:	**I knew very well that you have no fear of visiting this place!**
Once, aloud:	**That was pure fancy!**
Once, aloud:	**See, how fearlessly and coolly you are passing through the place!**
Once, aloud:	**Even if I were not with you, you would pass just as fearlessly!**
Once, aloud:	**You show no sign of fear!**
Once, aloud:	**You go through the place freely, like everybody else.**

Formulæ of Suggestion.

Table XXI.—For Self-Consciousness, Bashfulness, Shyness, Confusion, Nervousness, Cowardice.

Here, it is not necessary for symptoms of disease to be present; these faults, even if regarded merely as weaknesses of character, are all amenable to Suggestion. Suggestion need only be persistent and regular; Extraneous Suggestion, too, is of great influence. One is astonished at the results attained after consistently making use of the formulæ of Suggestion.

I will select, by way of example, some formulæ for Cowardice.

Anticipatory Self-Suggestion:

Mornings and evenings, in the quiescent state:

Once, mentally:	**I have now thrown off all physical fear; I have plenty of pluck!**
Once, mentally:	**I am not afraid of anybody!**
Three times, softly:	**I am not faint-hearted!**
Three times, softly:	**I have courage and confidence!**

Four times, half-aloud:	**I fear nothing and nobody!**
Twice, aloud:	**I am brave and bold!**
Once, aloud:	**I have courage to face any peril!**

Emotive Re-enforcement: I imagine a field of combat, where I am the victor. I am equal to anybody; I bow to no one; I would court ruin and death rather than "show the white feather" before any foe, or flinch in the face of any danger. If I meet rude and ignorant persons I tell them straight that they are not the only people in the world; that they must respect others; and that I resent arrogance.

Active Re-enforcement: I rub my forehead with my hand, then I clench my fists as if I were face to face with an enemy.

Extraneous Pre-Suggestion:

Once, aloud:	**Your are courageous and determined!**
Once, aloud:	**You do not fear anybody!**
Once, aloud:	**You know not what fear is!**
Once, aloud:	**You are a match for any enemy, and equal to any danger!**
Once, aloud:	**Your former timidity, your cowardice, have entirely disappeared!**
Once, aloud:	**You now possess courage and self-reliance!**

Should any danger arise during the day, the following Contemporaneous Suggestion is recommended:

Contemporaneous Self-Suggestion:

Once, mentally:	**I am fearless, and fully determined to meet any danger!**
Once, mentally:	**I have thrown off all fear!**
Three times, softly:	**I have no fear!**
Three times, softly:	**Come what may, I meet my man!**
Four times, half-aloud:	**I am brave and fearless!**
Twice, aloud:	**I fear no one!**
Emotive Re-enforcement:	As above.
Active Re-enforcement:	I rise to my full height, throw my head back, and assume a defiant attitude. I take up a posture as one ready for the fray, and presently go through the movements of fighting.

Contemporaneous Suggestion by Another:

Once, aloud:	**Now you have courage!**
Once, aloud:	**You are no chicken-hearted poltroon!**
Once, aloud:	**You fear nothing!**
Once, aloud:	**I knew that, in the moment of danger, you would show your manhood!**
Once, aloud:	**You are bold and fearless!**
Once, aloud:	**You know no fear!**
Once, aloud:	**You are not cowed by any danger!**
Once, aloud:	**You are courageous, determined, and self-confident!**

Formulæ of Suggestion.

Table XXII.—FOR STAGE-FRIGHT, FRIGHT AT EXAMINATIONS, NERVOUSNESS IN MAKING A SPEECH OR APPEARING IN PUBLIC, EMBARRASSMENT IN PRESENTING ONESELF TO PERSONS OF HIGH RANK, AND OTHER FORMS OF AGITATION OR EXCITEMENT EXPERIENCED BEFORE ANY IMPORTANT EVENT IN ONE'S LIFE.

Nothing causes a person more discomfort, embarrassment, and anxiety than his attitude before the public, when he must emerge from among the crowd and personally assume a conspicuous position. How many people are there not, who, when sitting at table, are able to converse fluently and intelligently, until an occasion arises when they are called upon to get up and display their oratorical gifts : they immediately come to a standstill and cannot find a word to say. How many of our

poets and men of letters are unable to utter one intelligible word in public!

It is a sort of inner panic which takes possession of thou sands of people upon such or similar occasions. Suggestion works wonders in these cases, especially if commenced several days before the event.

For the innumerable cases which are apt to occur, and to which this Table is applicable (each differing from the others, more or less), it is impossible to devise one general formulæ. I, therefore, select, as an example, the stage-fright experienced by a young actor who makes his first appearance on the stage. From this every person using Suggestion will be able to construct his own formulæ, and to modify Emotive Re-enforcement so as to suit his requirements and circumstances.

Anticipatory Self-Suggestion:

In the morning, immediately after waking, in the quiescent state:

Once, mentally:	**To-night I make my first appearance; I have no anxiety.**
Once, mentally:	**Why should I have any anxiety, I am quite sure of myself?**

Once, mentally:	**As creditably as I have gone through my rehearsals before my own acquaintance, so can I now go through the play before the public!**
Three times, softly:	**I am not in the least agitated or nervous!**
Three times, softly:	**I do not fear the public!**
Four times, half-aloud:	**I feel no stage-fright!**
Once, aloud:	**I have no fear.**
Once, aloud:	**I am keeping cool.**

Emotive Re-enforcement: I call to mind the most effective passages of my part; and I imagine the great impression that they must make upon the public. And that impression I am bound to produce, because I have fully mastered my lines, and am absolutely cool and collected, just as if I had made any number of appearances before. Unending applause repays my self-confidence.

Active Re-enforcement: I pass my hand over my brow.

Extraneous Pre-Suggestion:

Once, aloud:	**You are achieving great success!**
Once, aloud:	**You are perfectly cool and collected!**
Once, aloud:	**There is no trace of stage-fright in you!**
Once, aloud:	**You are quite sure of yourself!**
Once, aloud:	**You are quite cool!**

The same Pre-Suggestion may be made one day in advance, *i.e.*, on the previous evening, in the state of quiescence.

On the day of appearance in public the following formulæ of Contemporaneous Suggestion may be repeated several times.

Contemporaneous Self-Suggestion:

Once, mentally:	**I am fully prepared, and not at all nervous!**
Once, mentally:	**Suggestion secures me from any agitation!**
Once, mentally:	**I am and remain sure of myself!**
Three times, softly:	**I have no stage-fright!**
Three times, softly:	**Nothing can disconcert me!**
Twice, half-aloud:	**I am perfectly calm!**
Once, aloud:	**I will appear upon the stage, as cool as I am in this room!**
Once, aloud:	**I am quite collected!**
Once, aloud:	**I am in excellent form.**

Emotive Re-enforcement:	As above.
Active Re-enforcement:	I strike a dramatic attitude, imagine the public to be in a certain direction and fix my eyes in that direction with steady, unflinching gaze. I walk up and down several times, halting now and then in front of the supposed auditorium and fixing my eyes steadily upon the imaginary audience.

Contemporaneous Suggestion by Another:

Once, aloud:	**You are cool and collected!**
Once, aloud:	**You are more self-possessed than I have ever seen you before!**
Once, aloud:	**You have no trace of stage-fright.**
Once, aloud:	**With this composure you are sure of success!**
Once, aloud:	**There is no sign of agitation in you!**
Once, aloud:	**You are cool and collected!**
Once, aloud:	**Do you hear? quite cool!**

CONCLUSION

FROM the foregoing Suggestion Tables, the reader will have gathered a sufficiently clear notion of the spirit in which Suggestion is to be approached, and of the method by which he may construct for himself formulæ to meet each individual case.

As already stated, the whole human entity, physical and mental, is sympathetically affected where neurasthenia is present, and the symptoms of neurasthenia are so varied and often so complicated in their nature that it is impossible to outline a generally applicable course after a uniform pattern. Each individual case should be dealt with on its own merits: in each, the symptoms must be well considered and treated separately according to their peculiar nature. It is quite immaterial what the nature of the neurotic symptoms may be: they may all be easily and successfully treated by any person in accordance with the foregoing Tables of Suggestion, even though they should not meet every possible case that may be encountered in practice. Indeed, it would be impossible to give a special Table of Suggestion for every one of the innumerable forms, shades, or variants of each disorder, and

many a patient will have to construct his own formulæ, as required, according to his condition, habits, and mode of living, which may differ from those given in the foregoing Tables. Upon the whole it is probable that any one who has once learned to use Suggestion will naturally become inventive, and will need no further instructions as to how best to accommodate it to existing requirements. He will be able to use it even for cases wholly foreign to his own malady.

Above all, the patient need have no uneasiness as to the choice of words in administering Suggestion to himself or others. As I have already said in Table X., it is not necessary to use high-sounding phrases or scientific terms; on the contrary, each should use just such words as will naturally occur to him. The main thing in the employment of the Suggestion is, and ever will be, to concentrate the attention upon the particular improvement in health which it is the patient's *will* to effect. So long as this is consistently borne in mind, the actual words to be uttered are simply neither more nor less than an accessory, a re-enforcement of Suggestion. The words are intended only to give articulate expression to the proposed Object in support of a clear and distinct inner *Will*. Verbs must, however, wherever practicable, be used in the present tense; how appropriate or otherwise the particular words used may be in other respects is quite immaterial.

In my own case, for example, I once suggested away a "big head" (consequent upon drinking on the previous night) in the following commonplace way; indeed, without waiting for a state of quiescence to set in. I had had some wine,

not an excessive amount, though, at an evening party; and I had also committed the indiscretion, unpardonable in such a poor smoker as I am, of smoking a very full-flavoured cigar. The next morning I awoke with a headache. As it had not passed away about nine o'clock I resorted to Suggestion, at the same time slowly and alternately rubbing my forehead and abdominal region. The formulæ I used were as follows :—

Once, mentally :	So stupid! What do I want with a headache!
Once, mentally :	Absurd!
Once, mentally :	That confounded cigar!
Three times, softly :	The headache is gone!
Three times, softly :	I have got rid of it!
Twice, softly :	My head is clear again!
Twice, half-aloud :	It is the fact: my head is quite clear!
Once, aloud :	The "big head" is gone!
Once, aloud :	Gone, gone!

Without taking any further heed of my condition, I set about my work. In ten minutes I experienced relief. Half an hour later I resumed the process of Suggestion, stroking my forehead and stomach as before, and speaking thus :—

Once, mentally :	Ah! I knew that the headache should give way!
Once, mentally :	It is gone, that stupid headache!
Three times, softly :	It is gone, quite gone!
Three times, softly :	It is gone, I have a clear head!
Three times, softly :	I am feeling quite well now!

Three times, softly:	**No trace of any indisposition left!**
Four times, half-aloud:	**It is gone, quite gone now.**
Once, aloud:	**That stupid headache; it is gone now!**
Once, aloud:	**It is gone!**
Once, aloud:	**Gone, gone!**
Once, aloud:	**I feel well and happy!**
Once, aloud:	**I have a clear head!**
Once, aloud:	**My headache is gone!**

This Suggestion was sufficient. In fifteen minutes every trace of sickness had disappeared. In half an hour my head was perfectly clear, and within the hour I was entirely rid of my headache. It will, therefore, be seen it is a matter of indifference how the words are selected, provided always that the attention is wholly centred upon the improved condition which is *willed.* Suggestion has no other purpose than to initiate the process of recovery; to awaken the desire for health, as an outcome of the instinct of self-preservation; and to raise it to the position of a Dominant.

Although I have repeatedly pointed out, that one should not resort to Suggestion too often, the frequency with which the process of Suggestion is repeated must nevertheless depend upon the nature of the particular case for which it is used. Each patient must ascertain for himself, experimentally, whether more frequent Suggestion is or is not likely to lead to a more speedy cure, and he also may repeat the same formulæ over and over again, if necessary.

That Self-Suggestion is more effective than Extraneous

Suggestion is, of course, obvious, if only from the fact that a man must surely concentrate his attention more directly and fully upon his own ailing condition, and its cure, when he acts of his own accord, than if he must first be roused to action by another. And this concentration is, and ever will be, the main thing in Suggestion of every shape and form. For this reason the most depressed and energy-lacking patient should always strive to make a start with Self-Suggestion at the earliest possible moment. Even emotive and active re-enforcement he himself will be able to use with better effect than any outsider.

How far the sphere of influence of Suggestion reaches at present, cannot yet be determined with absolute certainty. It certainly extends much farther than we at present have any idea of. It certainly is applicable, first of all, to all our *actions*, since these are dependent upon our will and our instinct, which are always amenable to direct mental influence. This is a most important subject which, however, would carry me beyond the scope of such a work as the present. In the last few Tables of Suggestion I have sketched out some formulæ for influencing *character*, properly so termed, so that, by these formulæ, a clue, at all events, is given both for struggling against all other moral weaknesses and promoting and strengthening such good moral qualities as already exist. The proper formulæ may readily be constructed from the examples given, while there is illimitable scope for invention and variety.

Suggestion is also, and with an equal measure of success applicable to all morbid phenomena dominated or influenced

from the central nervous system through the medium of the inciting or actuating centres. Concerning these centres, however, we, as yet, know very little upon the whole, and for this reason, as I have just intimated, the exact limits of the sphere of influence of Suggestion are not yet ascertainable. For the present, however, it is enough to know positively that, so far as experiment has gone, that sphere of influence undoubtedly does cover the somewhat wide area already dealt with in this treatise.

Our Ego is, as shown in the introductory part, a vast and powerful organism in itself, which is controlled in all its parts and ramifications by the one governing principle, viz., the instinct of *self-preservation*, but concerning the elemental mode of development and action of which we scarcely have a conception at present. In this mighty organism, this organic Ego which, upon the whole, is to us a strange world, we—each one with his *personal* Ego—are, as it were, in the position of temporary occupants. This personal consciousness with its apparatus for receiving outside impressions—extraneous material from the outside world—is merely the door or portal through which all these impressions and all this material is admitted into the precincts of the above-mentioned organised Ego. We, with our personal consciousness, are only witnesses of the process of transmission of these impressions and materials. But how these impressions and materials are consumed, used, further treated, or changed in our system, or organised Ego, is beyond our ken. We consciously breathe in air and take nourishment; but how these raw materials are worked into our systems is hidden from our consciousness.

Exactly in the same way, Conscious Suggestion is transmitted to the brain, or, properly, to its functional incitation centres, where it continues its action, is re-enforced by the concentration of our attention, and, through its effects, extends beyond the area of consciousness into those spheres of either psycho-mental or vegetative activity, which are inaccessible to consciousness and hence beyond our control.

Only in this way can the fact be accounted for that we are enabled, by Suggestion, to exercise an action upon our physical conditions, or to influence our organic or vegetative functions which are entirely beyond the control of consciousness. We can cure palpitation of the heart, regulate the action of our bowels, produce an appetite, &c., without being able, consciously or directly, to dominate or command the action of heart, bowels, or stomach. We administer Suggestion to our *personal* Ego through the medium of consciousness ; but Suggestion travels beyond the boundaries of consciousness and extends its influence to the vegetative sphere of our *organic* Ego as well.

Hence Suggestion will and must attain tangible results, wherever *nervous* activity, or the functions of the nervous system, are concerned., *i.e.*, it acts wherever any action or function is started from the brain, along the conducting nerve-lines, no matter whether such action or function is, or is not, subordinate to the consciousness. For example, every movement of our body or limbs is subservient to our consciousness ; while the action of our bowels is so to a certain extent, but is mainly induced by the central nervous system, through predetermined lines of conducting nerves. But as regards

assimilation or metabolism, there exists no nervous machinery for controlling or regulating it *consciously*. At least we have no point of immediate contact between it and our *personal* Ego, and, for this reason, no achievements of Suggestion, in connection with disorders caused by defective assimilation, are on record.

It is no part of my task to extol Suggestion as a universal panacea—extensive and far-reaching though it be in its effects. Exaggeration and extreme views are ever to be guarded against. As Liébeault very truly says, "Suggestion is by no means intended to oust any of the therapeutic agents hitherto known; it is meant to be their co-operator and powerful ally." A mighty and reliable ally in cases of nervous disorders it most certainly is, and for this reason alone suffering mankind owes it unstinted gratitude. A curative agency or method which so readily and simply, and—above all—so safely restores to the neurasthenic subject his health, his energy and his love for, and enjoyment of, life, cannot be prized too highly. It is the author's hope that Suggestion may yet confer these blessings upon countless thousands of sufferers

APPENDIX

(1) *URIC ACID CONSIDERED AS THE ENGENDERER OF DISEASE*

Alexander Haig's Discoveries

FROM all that has been said in the course of the foregoing treatise, it follows that the process of Suggestion is easy, and may be carried out without much exertion, although its effects may be described as nothing short of wonderful. In point of fact, however, it works no miracles ; and it were a miracle, indeed, if, by mere Suggestion, a nervous disorder could, for all time, be removed. Suffering and disease in every form, including morbid phenomena of a purely psychic nature, have their several *material vehicles :* each originates in some *somatic cause.* Thousands of people go to Karlsbad, Teplitz, and other similar health-resorts every year, and return home cured for the time being. But inasmuch as they soon relapse into their old imprudent or intemperate habits of living,—those very habits which had produced the physical vehicle of their disorder,—the marvellous effects of the Karlsbad, Teplitz, or other, cure presently becomes inoperative once more, and the old complaint reappears. It is precisely the same as regards Suggestion. Suggestion

undoubtedly does heal, cure, and remove pain; and even regarding it as a pain-killer merely, its beneficent effect cannot but be acknowledged as an infinite blessing. Once freed from agony, the system immediately recovers its elasticity and its power of resisting the invasion of disease; but the somatic vehicle of the disease itself, Suggestion, is powerless to abolish. Matter must yet, in the end, retain the mastery. However strong the influence, however great the power of the mind over the body, the might of the physico-chemical laws, which govern the ever active changes of matter within us, is greater still; and we know that the final advent of Death is due, after all, to the breaking-up and decay of the physical structure of the system: nor can any power of the spirit bar his approach!

Science has made such progress of late, that we are in the fortunate position, not only of knowing what the material vehicle of our sufferings is, but of possessing means wherewith to combat and resist it. The investigations of recent times scarcely leave a doubt as to the fact, that, apart from actual injuries or "hurts,"—*i.e.*, disturbances of a purely mechanical order,—and also from cases of infection by bacilli or micro-organisms generally, and inner malignant growths (cancerous or otherwise), absolutely all remaining morbid phenomena have the poisonous urates, and more especially uric acid, for their physical "carriers." These toxical products of change of matter linger in the blood, in the form of insoluble substances; form deposits in the most diverse tissues and organs; begin by obstructing the caplilary vessels of the blood; and thus implant the germs

of a host of human ailments. Uric acid, as already intimated, is the protagonist in all these transactions; other minor agents are: sodium urate, oxalic acid, xanthine, hypoxanthine, and other members of the xanthine group; and last, though by no means least, certain anomalous products of gastric fermentation. They all have the same effect as uric acid, and hence, for the sake of brevity, uric acid alone need be referred to in describing that effect. Uric acid invariably forms in the case of functional disturbances, where the oxygenation, *i.e.*, the combustion of nitrogenous aliments is imperfect. Instead of the readily-soluble urea there forms uric acid, which is extremely difficult of solution. The development of uric acid is especially promoted by supplying the body with more food than it can absorb. Hence it is particularly the wealthy that are liable to all the disorders whereof uric acid is the primary inciter; and therefore, in accordance with the dictates of the highest world-wisdom, the motto of every individual, anxious to preserve his health unimpaired, should be: ***take no more food than can be used up in the process of doing your bodily and mental work.***

One of the most successful wrestlers with the incubus of uric acid is the celebrated English physician, Dr. Alexander Haig, who has devoted a life-long career to the study of uric acid, and ascertained its effects by ingenious experiments upon himself. In addition to the gouty and rheumatic accidents, which have long been known to originate in a uric-acid diathesis, Haig has succeeded in tracing back to uric acid a whole series of other morbid phenomena, among

which the chief symptoms of neurasthenia and hysteria rank first. He has conclusively proved that uric acid, and uric acid alone, is the material vehicle or engenderer, not only of gout and rheumatism, but of headache, epilepsy, convulsions and hysteria, mental disorder, exhaustion and suspended heart's action, asthma and bronchitis, dyspepsia and gouty colic, anæmia, Bright's disease, diabetes, heart disease, &c.[1]

Haig is not by any means the only medical authority that has recognised the high importance of uric acid; but he it was who first established its general pathological significance in our present-day medical science. He, for the first time, called public attention to this universal engenderer of disease; and at the recent Congress of Physicians, held at Hamburg, these new aspects of the nature and action of uric acid were insisted on with exceptional emphasis. Altogether, Haig's labours may be regarded as truly epoch-making, for the discovery that uric acid is both the generator and diffuser of the disorders above named in the human system is fully as important as the discovery of the bacilli as agents of infection.

And the practical value of Haig's discovery is all the greater as it enables us, by combating uric acid, to get rid of a host of ailments, which, hitherto, we have had to confront in utter helplessness, ignorant as we were as to their true cause. What a vast amount of unspeakable misery does neurasthenia alone, with its numberless attendant troubles, inflict upon humanity! He who has witnessed these agonies,

[1] *Vide*, "Uric Acid as a Factor in the Causation of Disease." By Alexander Haig, M.A., M.D., F.R.C.P. (12s. 6d.).

or perused, as I have done, thousands of despairing epistles from helpless sufferers, can alone appreciate to its full value the infinite blessing that flows from such a discovery; and realising it as he does, he is deterred by no difficulty, nor leaves anything untried, in his endeavour to aid and rescue those unhappy wretches.

But, on the other hand, he who is one of the sufferers himself, and who means to get well, must certainly also contribute some personal effort towards the recovery of his health, and, to be able to do this, he must go deeply into the matter; and further he should possess sufficient courage to make at least some sacrifice in the way of abstinence and moderation. How easy is it, for example, to cure gout and rheumatism, were the patients only to abandon their sumptuous style of living! Most people, however, look upon material "good living" as their highest ambition, and prefer physical ruin to a renunciation of the delights of the table.

Haig bases his views on the important fact that uric acid causes not only headache, but also a high tension of the pulse, generally attended by, or at all events coinciding with, cold extremities. And, further, that uric acid, by clogging the capillary vessels, and thus increasing pressure, retards the pulse, in accordance with Marey's law, which states that the frequency of the pulse is in an inverse ratio to arterial pressure. From this fact Haig draws the following conclusion:—

"If my premises are good, and my deductions sound, and if uric acid influences the circulation to the extent which I have thus been led to believe that it does, it follows that

uric acid really dominates the function, nutrition, and structure of the human body to an extent which has never yet been dreamed of in our philosophy, and in place of affecting the structure of a few comparatively insignificant fibrous tissues in which it is found after death, it may really direct the development, life history, and final decay and dissolution of every tissue, from the most important nerve centres, and the most active glands, to the matrix of the nails, and the structure of the skin and hair.

"We shall also see in the following chapters that uric acid affects not only the blood, but influences in a similar way the function, nutrition, and eventually the structure of every organ and tissue in the body, and as regards infectious diseases has in some cases a more important influence than the microbes themselves. As regards the tissues, it controls not only their nutrition but also their great physiological functions, the production of energy, and the production of heat, to an extent which, acting as it does from hour to hour throughout the whole of life, cannot but be of enormous importance.

"But more recent advances have carried us far beyond this, and we can now say, with absolute certainty, that uric acid controls and conditions the capillary circulation of the whole body (and this control can be demonstrated in less than a minute, and by any one without instruments), and thus regulates the blood pressure, the heart's action, the nutrition of the heart and vessels, the nutrition of the tissue, and all the metabolic phenomena which constitute the life of the body to its minutest cells."

For one thing, Haig had been for many years experimenting on himself, being a great sufferer from nervous headache; and he eventually succeeded in bringing his experimentation to such a pitch of perfection that he was actually able, by procuring supplies of uric acid, or by eliminating a given proportion of it, to call forth, or chase away, the megrims at will. Accordingly, he calls the megrims simply "Uric-acid headache." His experiments and observations, indeed, justify the positive assertion that the whole host of nervous disorders have uric acid—and uric acid alone—for their vehicle. In the same way as uric acid, in cases of gout and rheumatism, poison the tissue of the cartilages and muscles, so it undoubtedly affects neurasthenic and hysterical accidents too. In point of fact, positive *proof* of this has been adduced by Haig and others, in connection with many of those phenomena.

There is, however, one important reservation to be made which should not be lost sight of, viz., that, as in the case of any other agency injurious to health, so here, a robust individual, possessing plenty of resisting power, may be able to put up with a somewhat considerable admixture of uric acid to his blood (of course, the blood is never *wholly* free from uric acid) without any harmful consequences to himself, whereas an enfeebled and run-down individual must succumb to the same quantity of uric acid and develop a serious illness. We hear a great deal about the terrible struggle for existence, the mad rush of modern life, supposed to be responsible for the neurosis displayed by our present generation. True, we all have very nearly the same struggle

to sustain; only some of us are able to bear it, and others not. Consequently that excess of activity does not overstep the limit of human powers of endurance, provided always those powers are sound and normal. It were more correct, therefore, to say that the fight for existence is a true test of health and power; that the healthy and strong alone can come out of it triumphant (and among the latter we are now entitled to include individuals who are free from uric acid); while the invalids, the weaklings, the individuals laden with uric acid become neurasthenics and go under. Nay, in view of Haig's discoveries, we may go a step further and say, that those individuals are weak and ill *because* their system is charged with uric acid. But, in any event, a person who happens to be overcome by illness, whatever its direct cause, must regard it as his first duty to get rid of the excess of uric acid undoubtedly present in his system, though it may vary in its proportions, for, according as he succeeds or fails in this, he shall or shall not obtain effectual relief from his sufferings.

Now, with regard to the merits, scope, and importance of Suggestion, curiously some very interesting facts in connection with sick-headache or "uric-acid headache" have been brought to light by Haig. Thus, he has shown that the rise and fall of the flow of uric acid in the blood keeps pace exactly with the coming and going of the attack of megrims—an unmistakable sign that uric acid *is* the vehicle of the disorder. And yet I am able, by the use of Suggestion, to anticipate, prevent, and stifle the very germ of, the oncoming attack, as I have ascertained beyond any possibility of doubt

by trying its effects on repeated occasions, not upon myself alone, but on a number of strangers who, as my patients, subjected themselves to the experiment.

This is how I conceive that Suggestion (with which Haig, of course, did not reckon) most likely operates in these cases; given an attack of the megrims (or, for that matter, a symptom of any other nervous complaint) caused by an afflux of uric acid, the pain will be felt at the precise spot where that afflux exists—say, in the case of headache, in some part of the brain; the uric acid there accumulated will tend to settle in that part, probably by reason of the check placed by part of the excess of uric acid upon the capillary circulation of the blood. Now, surely we may be permitted to adhere to the theory of Liébeault and Lévy, according to which a concentration of the attention upon a given part of the body has the effect of intensifying the nerve-power at that part and thereby re-enforcing or regulating its functional activity. Nervous strength, thus re-enforced, may, for example, bring about an acceleration of the circulation of the blood (see Liébeault's examples, quoted elsewhere), and by this sudden acceleration hinder the uric acid from collecting. It goes without saying that the action is a merely *local* one; in that particular locality of the brain the accumulation of uric acid is counteracted and the pain for the time being dispelled, but this does not remove the uric acid from the blood; and no matter how often the headache may be got rid of by Suggestion, it must necessarily return again and again whilst its material vehicle is not driven out of the system.

This, too, is exactly how we should regard the effect of Suggestion upon all other nervous pains, aches, fits, weaknesses, or disturbances. In all these cases, uric acid becomes the direct or indirect physical conveyer of the ailment, irrespective of whether the pain is caused by a deposit of uric acid in any tissue lying outside the central nervous system or by a functional defect caused by similar deposits at given points of the central nervous system itself. Suggestion, by concentrating the attention upon the pain and upon the desired relief from pain, will release the circulation of the blood for the time being from the retarding influence to which it is subject, and, as in the case of sick-headache, prevent an accumulation of uric acid. In the same way it will also free the innervation centres in the central system from uric acid. Here again, of course, all these effects are local in their nature. Suggestion is capable of influencing the local circulation of the blood, but *not* its general acidity, or the proportion of uric acid it contains. It may, no doubt, here and there stem the flood of uric acid or prevent any accumulation of that morbid principle, but, nevertheless, uric acid will continue to circulate through the blood as before, and must sooner or later either return to the same spot or settle at other parts and renew its disturbing action.

Haig rightly attaches the greatest weight to the influence of uric acid upon the circulation of the blood. By obstructing, *i.e.*, stopping the passages of the capillary vessels, uric acid is apt to increase the pressure of the blood and hence to offer greater resistance to the heart's action. Consequently the obstruction of the capillary vessels by uric acid is tantamount

to a *retardation* of the circulation of the blood, and the relief of the capillary vessels from uric acid to an *acceleration* of such circulation. The effect of the blood becoming charged with uric acid is to lower the entire system of our vital functions; that of the elimination of the uric acid from the blood, is to render those functions more active. Above all, uric acid, through its action just alluded to, causes a general depression, low-spiritedness, an overwrought condition of the mind and soul, which are the chief of the symptoms indicative of neurasthenia. Haig gives, *inter alia*, one very striking illustration. He says: "A man while in good work eats freely of meat and drinks 4d. ale; as a result his acidity rules high, hence he excretes uric acid in relation to urea of 1–40 or 1–50—that is, the excretion of uric acid falls short of formation and introduction, and he daily stores or retains a certain quantity in his body. Now come bad times; he is out of work, can afford no beer, and only little meat; down goes urea and acidity, and the uric acid he has previously retained at once begins to pass into the blood and urine; there is collæmia with slow, high-tension pulse and mental depression, and his wife tells you he is fretting because he has no work; but clear the uric acid out of his blood and he will cease to fret, though he still has no work."

With wonderful ingenuity, and supported by numberless experiments, Haig discloses to us the physical vehicle of all our bodily and psychic ailments. By means of convincing statistics he shows how even the number and times of suicides stand in a relation of undoubted interdependence

to the rising of the uric acid flood. And our mental and psychic constitution, too, is to a great extent controlled by uric acid. "Obstruction of the capillaries in the brain means probably stasis and hyperæmia in the brain. Therefore, *cæteris paribus*, stasis and hyperæmia in the brain are proportional to the uric acid in the blood. . . . *These physical changes form the substructure of our mental constitution.*

"On the other hand, clear the blood of uric acid by the use of any of the drugs which produce retention of it, and as the blood pressure is reduced and the pulse rate quickened and the urine increased, the mental condition alters as if by magic; ideas flash through the brain, everything is remembered, nothing is forgotten, exercise of mind and body is a pleasure, the struggle for existence a glory, nothing is too good to happen, the impossible is within reach, and misfortunes slide like water off a duck's back (well-being). To such a terrible extent are we creatures of the circulation in our brain.

"Some have asserted that it is oblivion men seek for when they take opium, cocaine, &c. I believe this to be a great error. Give me an eternity of oblivion and I would exchange it for one hour with my cerebral circulation quite free from uric acid; and opium or cocaine will free it for me, but, as I shall show later on, there are other and better ways of obtaining this freedom."

One peculiarity of mental depression is that the sufferer, in the absence of anything more important, looks for the most trivial causes to account for and nurse his sense of wretchedness. "The fact," says Haig, "that the cause is central, not external, is abundantly proved by the mind

wandering to cause after cause, as the ones on which it first pitches are shown to be shadows.

"'Is life worth living?' That depends on uric acid. The orthodox answer is 'that depends on the liver'; but as the liver is only one of the sources of uric acid I cannot regard the answer as sufficient."

From these brief quotations the reader may form an opinion of the uncommonly great and far-reaching significance of Haig's discoveries; for the benefit which suffering humanity is enabled to derive from it is simply immeasurable. We now know the source whence those sufferings spring, and it rests with us to stop their flow. This benefit will only prove truly salutary, however, when the all-important fact, brought to light by Haig, instead of remaining a secret, solely revealed to the medical world, becomes diffused among the vast multitude of sufferers, enlightens them as to their condition and its real causes, and stimulates and encourages them by showing that now each individual is afforded the possibility of contending against those causes of disorder. And it is primarily the neurasthenic or neurotic subject whose entire cycle of agonies is traceable to uric acid that may look to the knowledge of that fact for his salvation. Suggestion affords him an infallible means of immediately stopping pain, remedying functional disturbances, and maintaining the reactive power of the system, whilst by counteracting uric acid he is enabled to remove and destroy the material vehicle of his malady and to obtain a radical cure.

(2) *HOW TO COMBAT URIC ACID*

(a) A. Cantani's Theory and Dietetics[1]

The question as to what may be the most effective weapon in the fight with uric acid has long been an all-absorbing theme of discussion in therapeutics: uric acid being notoriously the primary cause of gout, rheumatism, calculi, and a multitude of other ills, and all those maladies being widely disseminated, a vast variety of means and methods for gaining the mastery over it have been devised and essayed. But since Haig's discoveries concerning this originator of disease have become known, the question of how best to battle with it has acquired still greater weight, and is of paramount interest—a question of life and death, in fact—to neurasthenic subjects in particular. For if once the neurasthenic be successful in disembarrassing himself of his excess of uric acid, he will be enabled, by the aid of Suggestion, to remove all functional disturbances, and to avoid a relapse precisely as long as his blood shall continue untainted by excessive uric acidity.

If we look around in order to ascertain what methods or agencies for combating uric acid have hitherto been invented or applied, we find them, in the main, confined to the province of therapy which deals with gout, rheumatism, gravel, &c.; and here the name of the celebrated Italian physician, A. Cantani, of Naples (*d.* 1898)—who effected some of the most remarkable and most signally successful cures in cases of that class—stands first; for the successes he achieved are the more creditable, inasmuch as it was without recourse

[1] Vide Heubner, "Perpetual Health," etc.

to medicine, but solely by a judicious regulation of the diet, that he accomplished his marvellous results.

By means of his dietary he has treated the gravest cases of gout, rheumatism, oxaluria and gravel with splendid results. Patients flocked to Naples from the four quarters of the globe to seek and to find recovery at his hands.

His theory, borne out by the most conspicuously successful practical experiments, consisted in demanding that the body should only be supplied with just so much nourishment as it absorbs by physical or mental exertion; for it is solely in excess of nourishment that the products of incomplete oxidation originate, and hence it is generally but the wealthy that are subject to the ailments above named. Cantani asserts that he never once found a starving scholar or underfed operative among his patients. He who merely takes as much food as his body will actually use up will never suffer from excess of uric acid.

But when once the mischief has been done the one thing needful is, of course, to free the blood from the surplus of uric acid as quickly as possible. Cantani simply says: Uric acid is the imperfect product of oxidation of the albuminous bodies. One atom of oxygen is wanting in the uric acid, and this deficiency prevents it from becoming converted, by combustion, into urea. Now this oxygen, which is needed in order to produce urea by combustion, is not forthcoming, inasmuch as the oxygen available is absorbed in the process of combustion of sugar and fat—*i.e.*, the heat-producers proper. Nothing, therefore, is more natural than to suggest that the consumption of sugar and fat for purposes of

nutrition should as far as practicable be discontinued, so as to leave the oxygen free to burn up the uric acid, and thus convert it into urea.

Upon this plain and lucid theory he based his rules of diet, and the results attained were truly magnificent. Whilst adhering to the fundamental condition that the body should only receive as much nourishment as it can absorb, he, curiously, adopts *meat* as the chief nutrient, although hitherto we have been solemnly exhorted to beware of flesh food as the worst of all uric-acid producers. The fact, however, is that in meat the albuminous bodies occur in the form best calculated to promote nutrition, so that all those foods—such as puddings and pastries, or pulses, &c. (all substances containing starch become converted into sugar during digestion) —may be dispensed with; for while they, too, contain some albumen they, on the other hand, yield those dangerous oxygen-absorbing heat producers. It is for these kinds of food that flesh is recommended as a substitute. Of course Cantani was, at the same time, most careful to exclude from his dietary all those foods and drinks which directly assist the formation of uric acid; such are, in the first place, the acids, sour food, sour wine, &c., as I have already mentioned in my treatise on Non-Comatose Suggestion.[1]

Cantani's dietary has proved marvellously effective in numberless cases: I have tried it on myself and, like others, have obtained wonderful results. I have, therefore, no hesitation in unreservedly endorsing Cantani's views. It is, indeed, somewhat difficult in all cases to establish the correct

[1] *Vide:* Ebbard, "Non-Comatose Suggestion" (C. J. Burt, London).

proportions of the different kinds of food, or in other words never to eat more than can be absorbed by *work*, either physical or mental. As by this diet the appetite is very much stimulated, one is always tempted to exceed the limit prescribed; more especially does this apply to those persons who have to fill their stomachs completely before they can get rid of the sensation of hunger. Cantani advises such persons to add more liberal quantities of vegetables to their meals. He says:—[1]

"It is by no means sufficient to make a strict selection of foods according to their *quality:* what is needful, I must repeat most emphatically, is that persons predisposed to develop an excess of uric acid should, all their lives long, carefully consider the *quantity* of food they consume: even of those food substances which are allowed they must on no account consume an excessive amount; and more especially should any man, troubled with excess of uric acid, guard against too liberal quantities of *flesh-food.* The essence of dietetics is not, and cannot be, a complete avoidance of meat. Its essential object is to consume *little* even of those foods which, by their quality, are suitable for individuals so affected; he should eat *little of everything*, and hence, necessarily, little meat. By introducing albuminous bodies into the system in moderate quantities the system is compelled to utilise these bodies—and them alone—for purposes of heat-generation and respiration; it will, consequently, enable complete combustion to take place; will hinder the albuminous substances from coming to a standstill, as it were,

[1] "The Special Pathology and Therapeutics of Metabolic Disorders."

upon reaching the uric-acid stage; and will effect the changes and the combustion which precede and lead up to the uric-acid stage more readily than it could otherwise do. This is corroborated by the fact that the urine of purely *carnivorous* animals frequently contains no uric acid, or scarcely a few very slight traces of it (Kühne). Above all, this diet is a safe-guard against habitual gastric catarrhs which cause acid fermentation, and which, according to Lehmann, increase the amount of uric acid formed in the organism."

As I have said before, I have specified Cantani's rules of diet in my treatise dealing with Non-Comatose Suggestion. I may add that Cantani recommends a very plentiful consumption of *water* to assist the expulsion of uric acid from the system. Thus he says that a glass of water should be drunk upon an empty stomach every morning and that, in the course of every twenty-four hours, up to a pint and a half of water should be consumed. Inasmuch, however, as my Tonic Tea renders better and more substantial service, if taken early in the morning, the drinking of water may be deferred until after breakfast. Cantani and other physicians recommend patients occasionally to drink *hot* water. It appears that the effect is most beneficial; this must not, however, be abused, lest it should in the course of time have a debilitating effect upon the stomach. Too much water should never be drunk all at once, as it might lead to an enlargement of the stomachal cavity which, as we all know, is apt to result from the frequent introduction of excessive large quantities of liquid. Cantani, in particular, recommends that meat should be eaten with a sufficiency of *salt*, which has the

twofold effect of inducing the patient to drink more than he would do with food lacking that adjunct, and of promoting the absorption of the albuminous bodies in a marked degree.

Cantani lays the greatest weight upon all that which accelerates *change of matter*, his object being, as previously explained, to prevent the appearance of any products of incomplete combustion, hence he advises plenty of exercise in the fresh air—mountain air being particularly recommended.

An indispensable condition, upon which an increased activity of organic consumption and an accelerated change of matter depend, is an ample measure of *work*, whether physical or mental. Many people would get well, were they to start digging up the earth, or to become village postmen! Ample muscular action serves to consume not only albuminous substances, but a great deal of glycogen, sugar, and paralactic acid, all of which are thereby 'burned up' to carbonic acid and water. Athletics, fencing, riding on horseback are all much to be recommended. Again, long-continued mental effort disposes of a large quantity of albuminous matter, especially if judiciously varied by alternations of muscular exertion.

Persons who can afford the luxury of mineral waters are recommended by Cantani by all means to give preference to *alkaline* waters, as the alkalies promote the oxidation of the albuminous bodies, increase the alkalinity of the blood, and thereby reduce the acidity of the fluids of the interstitial tissues, while at the same time they assist the solution of uric-acid deposits. The alkaline waters of Carlsbad, Marienbad,

Elster, Vichy, Vals, Plombieres, Baden-Baden, Homburg, Soden, Wiesbaden, Hunyadi-Janos, Friedrich-Hall, Wildbad, Gastein, and Bath enjoy a well-deserved European reputation.

(b) Alexander Haig's Theory and Dietary.

Haig takes a totally different view; yet, nevertheless, the results he has achieved in his efforts to conquer uric acid are as striking and wonderful as those attained by Cantani. According to the latter authority, uric acid is the outcome of a defective process of oxidation of the albuminous bodies, which process is said to take place in the very tissues where uric-acid concretions are found, say, in gout of the cartilaginous tissue, rheumatism in the muscular tissue, &c. Haig rejects what he describes as the "fairy tale" of a uric-acid diathesis. What he maintains is, that uric acid, and the urates, which are germane thereto in their action, are *formed beforehand* in the food substances, and are supplied to the blood by the food, not merely in the case of a gouty or rheumatic subject, but in every human being. The blood carries them through the whole body so that they are apt to accumulate at all sorts of places. The most favourable ground for the deposits is afforded by the capillary vessels, which have the power of influencing the circulation of the blood in a very marked degree. This last-mentioned, all-important proposition is certainly confirmed by Haig's own observations and experiments; and the conclusions which Haig draws thence must be admitted to carry him much farther than Cantani ever went. Cantani

stopped short at gout and rheumatism, whereas Haig has opened up an infinitely extended sphere. This is not a fitting occasion to go argumentatively into the pros and cons of either view. What we are confronted with is the practical matter-of-fact question as to how best to fight uric acid. Cantani claims that, by his dietary, all the uric acid that is formed becomes, through a process of combustion, *urea*. Haig's object, on the other hand, is to prevent any uric acid from getting into the blood at all. The *practical* result which both methods seek to attain is identical ; so much so that I feel I can, with a clear conscience, leave it to the reader himself to make up his mind as to which of the two methods, in view of his idiosyncrasies and special circumstances, he had better adopt. Haig rejects all meat diet, and advocates a modified form of vegetarianism which admits of milk and cheese. These two substances alone, as I take it, can possibly cause any hesitation in the selection of either method. Cantani never tires of urging that milk and cheese are the worst acid-formers, and must at all costs be eschewed. On being told of certain successful cures of uric-acid invasion by means of a *milk diet alone*, he would invariably maintain that no more milk could have safely been given to the patients than they were actually able to use up or "work up" in their systems, and that *that* was the reason why no superfluous products of oxidation could form. Consequently, whoever selects Haig's method, must necessarily take heed of Cantani's rule, which is to eat no more than can be absorbed or worked into the system in the process of *work* performed by both the body

and mind; by adhering to which rule, he will be able to consume even milk and cheese without danger.

A further doubtful article of food is eggs, which Cantani recommends and Haig deprecates. This is, indeed, what he says:—

"In eggs, for instance, I have been unable to find any uric acid or other members of the xanthine group, such as I have found in meat, and yet their steady and graduated administration invariably brings about a large rise in the excretion of uric acid, and all the evil effects of its passage through the blood, so that I have had to exclude them entirely from my diet."

As a kind of guide which may serve to determine the diet to be adopted in any given case, with due reference to the proportion of uric acid or xanthine contained in the different foods, Haig has compiled the following table:—

Substance.	Uric Acid and Xanthine per cent.	Grains per lb.
Lamb (cold roast leg)	0·050	3·5
Soup (made from bones)	0·0068	0·48
„ (made from meat)	0·0202	1·4
Hospital Beef-Tea	0·0980	7·0
Saddle of Mutton	0·020	1·4
Mutton (cold roast leg)	0·016	1·1
Veal (cutlet)	0·049	3·5
Beef (cold sirloin)	0·016	1·1
Kidney of Sheep	0·049	3·5
Liver „ „	0·091	6·5
Fowl (breast)	0·024	1·7
Rabbit	0·015	1·0
Mackerel	0·032	2·2
„ (boiled only quarter of an hour)	0·015	1·0
Plaice	0·0039	0·2

Substance.	Uric Acid and Xanthine per cent.		Grains per lb.
Herring (fresh)	0·0040	....	0·2
„ (Loch Fyne, kippered)	0·0900	....	6·4
„ (bloater)	0·031	....	2·2
Beef-Steak (treated raw)	0·019	....	1·3
Meat-Juice	0·697	....	49·7
Meat Extract	0·883	....	63·0
Tea	2·5	....	175·0
Coffee	1·0	....	70·0
Cocoa	0·84	....	59·0

According to this table the action of tea and coffee is the most injurious of all. Dr. W. T. Morgan has also subjected tea to some searching tests. For periods of seven days in succession he took green tea in proportions, gradually raising from seven grammes to 14 grammes, dissolved in 600 grammes of water. The result was an increase in the amount of uric acid from ·33 grammes to ·5, ·6, ·7 and ·8 grammes.

Haig gives the following bill of fare as providing sufficient wholesome nourishment for a male adult and enabling any excess of uric acid to be avoided :—

Breakfast.

Bread and toast	3	ozs.
Butter	2	„
Porridge, mixed with butter and salt	8¼	„
Jam	1½	„
Milk, including that taken with porridge	1	pint

Lunch.

Soup (containing vegetables, milk, and butter)	10	ozs.
Bread	2¾	„
Rice as cooked	3	„
Butter	2	„
Bread and butter pudding	4¼	„
Cheese	1¼	„

Lunch (continued)—

Milk	6	ozs.
Fruit	2	"
Afternoon Tea.		
Bread and butter sandwiches, containing mustard and cress, cucumber, tomato, or other vegetables	3	"
Milk, warm in winter, cold in summer	4	"
Supper.		
Savoury rice or macaroni cheese	3	"
Scones	2½	"
Butter	2	"
Rice pudding	4½	"
Fruit	5	"
Sugar with fruit	2	"
Milk	6–10	"

This will add up as about :—

Bread	11½	"
Porridge, rice, and pudding as cooked	18	"
Butter	7	"
Milk	40	"
Cheese	2	"

With jam, sugar, potatoes, and fruit in addition.

Haig further remarks : "There are some who tell us that they cannot digest milk, or that they find it very constipating ; as to digestion, I think there are very few indeed who cannot digest a fair quantity, if it is taken mixed with other things, as porridge or pudding, while hardly any one would be free from discomfort who drank a quart of it by itself. . . . Some of those who have been in the habit of eating much animal food and but little bread and starchy foods, may have trouble with these latter when they begin to alter their diet. This trouble comes chiefly in the form of discomfort, distension, or flatulent dyspepsia, and is largely

due to the fact that bread and starch foods cannot be bolted, as flesh can be, with little mastication and without being mixed with saliva; bread and starch thus treated are apt to digest very slowly, and may begin to ferment in the process.

"The remedy is quite simple; put the bread and starch foods dry into the mouth, so that the saliva can mix with them easily, and eat them slowly and chew them well. . . . Another rule for those who suffer from similar dyspepsia is never to drink when not thirsty. As a rule such people can manage two pints of milk in the day without having dyspepsia from too much fluid; but in cold weather, and when sedentary, even that may be too much, and the milk may have to be reduced to one and half pints per day, the bread stuffs and cheese being increased to replace it."

(c) Dietetic Remedies

Among the dietetic agents capable of assisting the elimination of uric acid, we can strongly recommend *raw apple-peel.* Although Cantani rejects fruit, it may be to the interest of the patient to make an exception with regard to apples, where the stomach can digest them without inconvenience. T. Weiss[1] has found that five-tenths of a litre of cognac brandy had absolutely no influence whatever upon the reduction in the amount of uric acid, although the quantity of urine was considerably increased. Eight lemons would produce a slight increase; but the consumption of 860 grammes of apples,—peel and all,—led quite extraordinarily to an elimination of uric acid which continued for two days.

[1] "Münchener Medizinische Wochenschrift," June, 1901.

Weiss ascribes this remarkable effect to the small amount of quinic acid which apple-peel contains.

Certain vegetables have a particularly beneficial effect upon the process of elimination of uric acid. Dr. Luff, in this connection, tested sixteen different kinds of vegetables; and among these *spinach* stands foremost. Vegetables are permitted both by Cantani and Haig's dietary.

The six principal kinds of vegetables, according to the proportion of potassium and sodium which they contain, may be classified as follows:—

Order of Dissolving Power.

Spinach.
Brussel Sprouts.
Cabbage Heads.
Cauliflower.
Sea-cale.
Green Peas.

These vegetables should be preferred to all others by persons wishing to follow out the diet.

Almost as effective as spinach, for the elimination of uric acid, are potatoes. Owing, however, to the liberal proportion of starch flour they contain, they should be eaten with moderation.

But the most radical dietetic cure or method of treatment for removing the uric acid from the blood and bringing about the elimination of even the most inveterate deposits, is

Schroth's "Thirst Cure." [1] According to this method, liquids are for from four to six weeks denied access to the body, the food consisting solely of stale rolls; a bottle of white wine being only allowed every third day; in addition to this, wet compresses are used at night. The immediate result of this cure is a considerable reduction of the blood-column, the suction of the heart becomes uncommonly powerful, and the process of oxidation of the blood becomes all the more thorough, as deposits or concretions in any shape or form are completely burnt. There takes place, throughout the system, a cleansing process which is equivalent to positive rejuvenation. Indeed, the method has for this reason been called the "Rejuvenating" Cure. The most serious cases of neurasthenia and hysteria have been cured by it. During the treatment, the urine becomes dark-brown, and the treatment should be continued until it takes its clear, "straw" colour once more, and does not become turbid if left standing; an effect which may be secured in a period varying between four and six weeks according to the greater or less gravity of the case.

This radical cure which disposes of deposits of every sort in such a thorough manner, can, however, be carried through but by few persons, as most lack the energy necessary for such a performance. Consequently many subject themselves to the treatment as practised in Lindewiese, Silesia, where

[1] It was invented by Schroth, a plain but extremely shrewd countryman, gifted with an astounding power of observation, and to whom thousands are indebted for their health and lives. His method has met with recognition by many noted physicians, who have adopted it, and hence, at the present moment, it enjoys a world-wide reputation. Vide Heubner, "Perpetual Health," etc.

there exists an establishment for the application of Schroth's Cure, and where stringent regulations come to the aid of flagging energy. He who wishes to apply the cure himself should not be of too weak a constitution, or too advanced in years (not over fifty years old). Every bodily or mental exertion during the treatment is dangerous. A modified form of the treatment—or rather a combination of Schroth's Cure with Cantani's diet—has been proposed by P. M. Heubner,[1] and has rendered substantial service in many grave cases, and therefore is highly recommendable.

I have tried Schroth's Cure upon myself, and I can only confirm what is reported above. I have suffered from excess of uric acidity from my earliest youth, and not until after I had tried Schroth's Cure did I succeed in effecting a thorough purification of my system. Although through subsequent errors and excesses I did contract many an indisposition, I have never been incommoded in the same intense degree as I had been before going through the course of treatment on Schroth's plan; one cure by this method is enough; and while I admit that the treatment in itself is a veritable torture, I must repeat that its results are simply marvellous. I may add that it was not until I had occasion to become familiar with Haig's labours that I was able to realise the true inwardness of many of my past ailings, both great and small, from which I had been a sufferer for years together, and for the causes of which I persistently, though vainly, had been looking everywhere but in the right quarter.

How many indispositions did I not, like most people, lay

[1] P. M. Heubner, "Perpetual Health."

to the charge of that universal scapegoat a *cold!* What ills has a *cold* not been made responsible for! But the primary cause was, and is, excess of uric acid in the blood, which the so-called "cold" simply causes to settle down at one or another particular spot in the system. Since getting rid of my excessive uric acidity, I have become *proof against colds*, even when sitting motionless in the most draughty places, whereas, formerly, the draught coming through the narrowest chink in the wall would bring on earache for weeks.

Haig's arguments and experiments, to any one who is in a position to apply them to his own case, are so convincing that in view of the confusion and helplessness which had reigned in the ætiological province before, it may be said that the "scales fall from his eyes." Thus,—as I pointed out in the introductory part of this paper,—are we placed in the fortunate position, owing to the recent conquests of science, to find out the true cause of our sufferings, and, through the knowledge of these, to struggle with them successfully.

If uric acid be an outcome of the metabolic process—and it is that,—and if its quantity be dependent upon the form and manner in which we take our daily nourishment, it is plain that none of the disorders or maladies which uric acid causes can be cured by any medicine. Change of matter proceeds in accordance with strictly determined natural laws, which are based upon the very principle of organic life, and which hitherto have been beyond the ken or control of humanity. There is no medicine capable of influencing or directing the intricate process of change of matter as a whole.

We do know of poisons which disturb or check the metabolic process, and which may thereby endanger the whole organism.

If the substances absorbed as nourishment led to the formation of certain metabolic products, there exists in point of fact, no medicine that can hinder or counteract such formation. To be sure, we can compose certain pharmaceutical preparations which may, or may not, successfully eliminate the uric acid formed—salicin or salicylic acid and sodium preparations being among the number (according to Haig the substances mainly active in augmenting the elimination of uric acid are the alkalies, salicylic acid, and its compounds, salicin, salol, &c.; also sodium phosphate, hyperacidin, quinine, and belladonna); but what none of them can do is to *prevent* the formation of uric acid, or consequently to remedy the evils arising from this process of uric acidification. The only thing that can hinder the formation of uric acid, and therefore effect a real cure, is *diet*, based upon practical experimentation—as both Cantani's and Haig's diets (for example) undoubtedly are; a Salicin preparation may bring about the elimination of such uric acid as has been formed day by day, but a wrong diet, in its turn, will produce daily a fresh supply of uric acid, so that it will be a case of "the devil being driven out by Beelzebub," and that the poor patient must be ruined in health, if not by uric acid, then by salicin. It is like the case of the doctor who would invariably combat fever by blood-letting: his patients died of exhaustion, but he took credit for having removed the fever.

Practical experience certainly reveals one great draw-

back. Most men have ruined their health because, either by follies continued for years together, or by persistent mad excesses, they have broken the power of resistance (which is incredibly great) of their own bodies. Now, when they become alive to, and alarmed by, the seriousness of their condition, they expect recovery to become an accomplished fact within twenty-four hours, and that, too, with the least possible amount of labour or trouble. Especially neurasthenics know no patience; they eagerly snatch at hundreds of remedies or methods of treatment at once, and, unless they feel the effect of them immediately, they are disillusioned and wax abusive. To destroy their health, people shrink from no sacrifice of money, time, or trouble; but the restoration of health ought, in their opinion, to be an instantaneous and automatic process! A judiciously regulated *diet* is the only sure method of curing collœmia (uric hyperacidity), because it is the only one that is built up upon the results of practical experiment, about which there can be no deception. It prevents fresh accumulations of uric acid from forming, so that, from the very outset, it acts as a prophylactic; and by this action, it immediately relieves the body of a certain strain, as it were, and renders it capable of reaction, or, in other words, invests it with the power of gradually expelling even the *old* uric acid deposits. This expulsion is a most important factor; for it is precisely by retarding or suppressing the expulsion of uric acid that recovery is delayed. From this point of view Schroth's discovery is of vast importance: it is a *radical* method, for it effects a *complete* cure, there and then. Those, however, who

cannot or will not adopt this mode of treatment, nor yet possess patience enough to wait for the slow effects of a change of diet, should by all means resort to pharmaceutical preparations for the purpose of dissolving and eliminating any deposits of uric acid there may be, and thereby accelerating the attainment of the desired result.

A person so situated should, therefore, be guided by the fundamental principle that the chemical he elects to employ is to be looked upon merely as an exceptional accelerator. He may obtain a prescription for a suitable preparation from his medical adviser. But one of the best—because it displays the fewest attendant accidents of an unpleasant character—is *Uricedin Stroschein.*[1] With it are enclosed sheets of blue and red test-paper for examining the quality of the urine; so that, by their aid, every one is enabled to watch the effects of the Uricedin for himself. But *this*, and no other, preparation should be asked for, and on no account should any imitation of it be accepted as a substitute.

An excellent and innocuous adjunct, which does not, indeed, produce any effect upon the process of elimination of uric acid, but which exercises a wonderful soothing action upon the nerves, is Orange-blossom Water, which should be taken a teaspoonful at a time, dissolved in a glass of water sweetened with sugar. It may be taken at any time of the day or night, and is particularly recommended for ladies.

When the heat is overpowering, after a fatiguing walk or journey, or after a period of unusual excitement, a glass

[1] The genuine article is sold in glass bottles at 3s. 6d. per bottle. See further notice at the end of this book.

of orange-blossom water will act as a first-rate sedative. It is also very effective at night, as a remedy for insomnia.

In France *Eau de fleur d'oranger*[1] is a recognised home remedy, and few families of the better classes are ever without a bottle of it in the house. In England, however, it is as yet scarcely known; which, for the reasons just stated, is much to be regretted.

INSTRUCTIONS CONCERNING THE METHOD OF TREATMENT

(*a*) Your primary object should be to procure *sound sleep*, and this, at the outset, you will only be able to do by means of Suggestion, in employing which you should strictly follow out the directions given on the Suggestion Table for Inducing Sleep.

(*b*) In the second place, what is not less important, is a good *digestion* and a regular *action of the bowels*. Therefore, you should at once prepare an infusion of the "Tonic Tea" (recommended in connection with the Treatment by Suggestion), and drink a cup of it, warm, on an empty stomach, in the morning, and another cup at night, just before going to bed. The appetite returns under the action of the Tea as a matter of course; if not, it may readily be restored by Suggestion. But if you suffer from constipation,[2] you should *suggest* to yourself a motion of the bowels for some pre-determined hour, preferably in the morning, and go to

[1] See further notice at the end of this book.
[2] See "A Radical Cure of Constipation," by Prof. R. J. Ebbard (C. J. Burt, London).

the closet at that hour, no matter what the result may be. In a few days or (in the worst case) weeks, a motion will take place at the time appointed and, after that, it should always be thus brought on, at the same time every day. Do not be discouraged by temporary failure: one should never surrender one's will power, or "give in." Only a complete lack of energy can undermine the effect of Suggestion, and if this should exist in your case, you would, at first, have to resort to Extraneous Suggestion. But it is, of course, far better to be able to avoid this very awkward necessity, and the merest spark of moral strength will enable you to do this.

If, however, constipation should prove stubborn, dispense with the "Tonic Tea" every other morning, taking some senna instead; a tablespoonful of senna leaves is, for this purpose, steeped over-night in a half-pint of cold water contained in a stoneware jar, and the infusion is drunk off, cold, on the following morning; Suggestion being, meanwhile, continued as before.

Any other medicines, such as aperients, pills, &c., should under all circumstances be avoided. The use of water enemas is emphatically to be deprecated; they wash out the intestine to excess, deprive it of all its natural mucus, and render the peristaltic movements of the fæces more and more difficult. Should any hardened concretions of waste matter have collected in the intestine, an *oil* enema, of pure poppy oil (or, failing this, olive oil), may be administered, beginning with small quantities, say, a quarter of a pint at a time. The appliance best suited to this purpose is a stomach-pump, care being taken, when using it, to see that

no air remains behind in the flexible tube. The stomach-pump should be carefully cleansed after use.

Massage is scarcely suitable, as there frequently exists inflammation of the lining membranes, and, where that is the case, massage can but render the agony more distressing; a better plan, perhaps, would be gently to rub the abdomen with the palm of the hand, along a circular line, beginning below the gastric region, and moving from right to left. These gentle frictions are good also for flatulence; but on no account should they be attended with pain: if at all painful, they should at once be discontinued.

The abdomen, in its normal state, should be in all directions pliable and soft. The moment it is found to be stiff, tense, blown out, and unpliant, this generally postulates the existence of some further complications requiring proper medical treatment. The stomach and intestine are directly interdependent; hence, when the stomach performs its functions well, regular motions of the bowels follow as a matter of course. The Tonic Tea (or "Suggestion Tea," as it is also called), exercises the most beneficent action conceivable upon the stomach (and no less upon the liver and kidneys). You should take Tonic Tea very regularly; in no case, even where complications exist, can it do any harm. If your stomach be very much enfeebled, the only precaution you need take is to make the tea a little weaker at the beginning of the course of treatment. Should the bitter taste of the tea prove too repugnant, suck a peppermint lozenge after drinking it.

(*c*) It is absolutely necessary to observe a strict diet for

four to six weeks, and you should commence doing so at once. You are entirely at liberty to choose either the "Cantanian" or the "Haig" dietary (both of which are fully described in another part of this Appendix), according as one or the other pleases or agrees with you best, or as your circumstances permit; but you *must* make up your mind to adopt *one* of the two: you cannot *mix* them.

If you decide to adopt Cantani's dietetics, you are permitted to eat the vegetables named on p. 258, as these assist the elimination of uric acid; the consumption of potatoes should be limited to a minimum.

Whichever of the two plans of diet you may adopt, however, you should, in either alternative, consider, first and foremost, this one fundamental rule: *Never consume more food than you can absorb by work and motion;* excess, in any shape or form, is harmful, and can only retard the progress of the cure.[1]

[1] In this connection, Dr. A. Mayer, with great cogency, remarks as follows: "What is the reason that no method of treatment has, as yet, been discovered, that is equal to the task of removing many of the deeply-rooted disorders of the system? Most likely the reason is that we do not see the human organism as it really is. What, after all, is the organism, regarded from a therapeutic standpoint? Viewed in this light, it is a natural product, whose manifestations of vitality are dependent upon change of matter: indeed it is, itself, simply a product of change of matter—neither more nor less. If it be diseased, it has become so in the ordinary course or routine of that change: whether *intraoval* or *extraoval* is immaterial. But, if so, it must necessarily follow that change of matter is the only process whereby health, which it has been the means of shattering, can once more be restored—provided, of course, that the failing health is not due to external causes. Whether it be a case of a diseased liver, a diseased kidney, a diseased lung, or a diseased brain: their return to a normal, healthy state can

In following either dietary, you should avoid tea and coffee; even cocoa appears on Haig's list of injurious substances. According to Haig, milk is permissible; under the Cantanian rules, not.

Strong alcoholic drinks should be eschewed. A light wine (either white or red), provided it is not acid, is permitted, however. Light white wine free from acid, mixed with Selters-water is an excellent beverage both for the summer and winter, and one that leaves no bad after-effects. Neither will good cognac brandy with Selters-water do any harm, provided it be taken with great moderation.

During the continuance of this treatment, at all events, beer should be avoided altogether, or its consumption should

be effected solely by a suitable modification of the metabolic process. And what else can bring about the modification in this process of change, which is required to cure the ailing organ, but the organism itself? Not even a simple gall-stone can we reproduce artificially by chemical synthesis, to say nothing of a cancerous tumour, an indurated liver, or a tubercular knob; neither can we build up a healthy liver, a healthy kidney, or a healthy brain from chemical ingredients. How, then, can we be expected to restore a degenerated organ to its normal condition through the medium of chemistry? It was the organism itself that has, in the process of the ever-active change of its substance, altered the composition and structure of the part affected: it alone can induce its return to the normal condition, provided the physical possibility of its so doing is not yet gone, and according as the metabolic system still retains its power of accomplishing such a feat, or not. If, given the usual mode of living and feeding of the individual, such power be no longer retained, the diseased organ or tissue cannot get well, for the simple reason that the available forces of the metabolic system are used up by the daily strain involved in the process of nutrition. With both hands full, we cannot grasp another object. If we wish the organism to restore a disordered part to a healthy state, where the power derived from the process of change of matter is inadequate to effect this, we must needs lighten the strain

be limited to the smallest possible quantity. Cider, also, is to be condemned because of the acid it contains.

If you *must* drink warm drinks, Selters-water will help you. By adding some cold Selters-water to a quarter of a glass or half a glass (or a cup) of hot wine, hot (but very weak) tea, hot lemon-water, hot milk, or the like, or simply to some hot water, an excellent and most refreshing warm drink will be obtained, the taste of which is so agreeable that one can never grow tired of it.

Smoking has no immediate influence upon either the formation or the elimination of uric acid; yet it should, nevertheless, be indulged in as moderately as possible; cigarette smoking, especially, should be reduced to a minimum, inasmuch it has an unfavourable effect upon the

put upon it by the process of digestion; tone down, at least for a time, our mode of living; nay, if necessary, try absolute *starvation* by way of treatment: all according to the violence or malignity of the evil. By such a course, continued for four to six weeks, if the patient be possessed of energy and faith, many forms of acute suffering, which resist all other methods of treatment, and painfully drag on through life, may be put an end to. Innumerable falsehoods are, indeed, circulated nowadays in the form of mendacious advertisements and "puffs"; but *this is the naked Truth!* Let us hope that men and women, whose hearts and minds are in the right spot, will actively co-operate in the task of securing adequate recognition for this Truth productive of so many blessings! It should be remembered that an organ affected by degeneracy of a malignant nature most certainly can only be *re*generated and eventually healed, if it be relieved from strain or pressure for a sufficiently long time, and this relief it can only be afforded by a *systematic* "hunger-cure." No rich crop of grass can be raised on a flooded meadow whilst it continues under water; and no return to healthy life is possible in an organ which is allowed to remain overrun with fluids. The many cases of brain disorders, which, while the ordinary everyday mode of nutrition is adhered to remain uncured, afford ample proof of this."

heart's action and thereby directly frustrates the success of the treatment.

(*d*) If you are not over forty years old, avoid after-dinner "naps"; if more than forty, you may sleep for a quarter of an hour, or half an hour at the outside, after your meals.

(*e*) You may by all means attend to your usual avocations or duties; but in the intervals of leisure you should spend as much time as you can in the *open air.* Air is your best protector.

But whilst taking outdoor exercise you should carefully avoid any over-exertion. A quiet stroll will benefit you most. What a man suffering from nervous disorders requires is rest and quiet, not excitement or over-fatigue. A course of treatment, followed out quietly by yourself, at home, is decidedly to be preferred to what is generally spoken of as a "trip" for change and *rest* (forsooth!); or even to a stay at a seaside resort, where you would find yourself exposed to so much unnecessary agitation that your unstrung nervous system would only become more debilitated than before.

(*f*) Avoid *cold baths*, especially in the winter; but of tepid or warm baths you may take as many as you like. Never remain in a bath for more than ten minutes. On the days on which you take no bath you should take a warm pediluvium with plenty of soap, at night, before going to bed.

(*g*) Women may comply with all these directions during the periods of menstruation. They should not have too many baths, however.

(*h*) If yours be a case of neurasthenia or hysteria in a mild form, compliance with the directions here given will be quite

sufficient to secure your recovery within four to six weeks. By once properly regulating your *sleep* and *digestion*, and the *action of your bowels*, you will lay the foundations of a restored health; and all further nervous affections will, in that case, vanish of their own accord, or you may chase them away yourself, without the least trouble, by Suggestion.

For headache, nervous aches or pains, neuralgia, nervous irritability, depression, melancholia, shaking, St. Vitus' dance, delusions, and indeed the whole host of nervous disorders, great and small, that visit man, you will generally find a remedy in the use of the accompanying Suggestion Tables; and should the formulæ not exactly suit your particular case the Tables will, at all events, supply you with a *pattern* from which you may (by applying the principle enunciated in the treatise on Non-Comatose Suggestion) construct special formulæ to meet your individual requirements. The assistance of an energetic friend or outsider, capable of seconding your efforts by Extraneous Suggestion, is, of course, always most valuable, more particularly in cases of hysteria. In making use of Suggestion, follow the order and arrangement given in the foregoing treatise.

(*i*) In cases of hysterical fits, swoons &c., I recommend that the person whose duty it is to apply Extraneous Suggestion should resort to the simple "trick" of immediately stopping the patient's respiration by keeping his (or her) nose and mouth closed. The fainting or similar fit will disappear as if by magic; for the anguish caused by the temporary impossibility of drawing breath will bring the instinct of self-preservation into play, and this will forthwith conquer the

hysterical affection itself. The expedient is a simple one and can do the patient no harm. It is sometimes referred to as the "choking" plan, and is invariably successful.

(*k*) In from four to six weeks' time you may discontinue the special diet and resume your ordinary mode of living, though as a safeguard against relapse I should advise you to continue observing at least the *principles* of the dietary above given. The best protection from a recurrence of the disorder is the *avoidance of any excess* in eating and drinking. Against any pains or slight disturbances that may reappear, *Suggestion* will in all cases prove to be the best protector ; Suggestion and Diet should ever go hand-in-hand and supplement each other. Each has its own sphere of action, but each, too, is dependent upon the other : neither can gain any *final* victory by itself. Suggestion acts symptomatically, dispels pain, removes the disturbances of the innervation centres, regulates the bodily functions thereby, and restores to the body its power of resistance ; while the dietary counteracts the common *material* vehicle of all ailments, and provides a more and more favourable soil for Suggestion to thrive on.

(*l*) The best outward sign of a complete recovery is the colour of the urine. The urine should be perfectly clear and of a pale yellow ("straw") colour ; it should leave no "sandy" or other sediment ; neither should it become turbid, or decompose, on being allowed to stand for any length of time ; it should not have a cloudy appearance.

Should yours be a bad case, however, should you feel thoroughly "run down" both physically and mentally, with a total loss of energy, and with your nerves overstrung in an

intolerable degree, you cannot expect a course of treatment of from four to six weeks to be sufficient to remove all those troubles; you must have the patience and perseverance to continue it for at least two or three months.

(*m*) If such be the case, you should carry out the above directions just the same. But in addition you should see to making suitable provisions for the exercise of *Extraneous* Suggestion; it is absolutely necessary that you should have a friend or relative at your side who shall be capable of assisting you in getting inured to and ready for Self-Suggestion; while in the meantime, he may by his Extraneous Suggestion (or *Hetero Suggestion*) start some of your most powerful impulses.

(*n*) You will have to give up, or at least considerably circumscribe, your usual occupations for a time.

(*o*) Above all, your co-resident friends should make allowance for your morbid condition. You must not be irritated or excited either by members of your family or by any strangers. What you want to secure, first and foremost, is peace and quiet; you should, therefore, avoid any contact with noisy or fussy people.

(*p*) You must strictly avoid all cold baths and ablutions, and only take *warm* (but not too hot) baths; none should last longer than ten minutes. Take also, from time to time, fir-needle baths, but only in the morning.

(*q*) Every other night you should take a cup of Valerian Tea instead of our Tonic (or Suggestion) Tea; or, now and again, a cup of Orange-blossom Tea for a change.

(*r*) The regular action of the bowels must be seen to at all

costs, medical aid being procured for the purpose, if necessary.

(*s*) Should your water show a strong acid reaction, be of a reddish colour, dull and cloudy, become decomposed, and form a sediment at the bottom of the chamber; and should this unsatisfactory state of things continue for a week from the commencement of the course of treatment, you had better resort to Uricedin (see p. 264), taking half a teaspoonful in the morning, fasting. The best plan is to drink off one-half of a cup of Tonic Tea by itself first, and then to dissolve the Uricedin in the remaining half and drink this portion next; the Tea should be warm, as Uricedin does not dissolve easily in a cold liquid.

Uricedin should only, however, be taken for three or four days in succession at the outside. If, after the first few days, you experience a sensation of relief, if your body seems lighter and your mind more buoyant, and—what is most important of all—if your bowels act regularly, the use of Uricedin may be discontinued for some time,—preferably for a week or a fortnight. If taken up once more it should not be continued for more than three or four days in succession; or it may be resumed on alternate days.

I, personally, have a rooted objection to physic in any shape or form, and always prefer to advise patients to use the mineral waters named on pp. 251 and 252 (if the expense involved be no obstacle) as auxiliaries in the battle with uric acid, the "arch enemy."

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Extract from the Table of Contents.